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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLV.

JACKSON, MISS., January 25, 1923

NEW SERIES
VOLUME XXV, No. 4

The American Baptist Year Book has just reached our desk. It is a very valuable compilation of facts and statistics which any Baptist who wishes to be well informed can hardly do without. It is published by the American Baptist Publication Society of Philadelphia, paper bound, over 300 pages and sells for seventy-five cents. It tells something about the personnel and statistics of all the general societies and boards, north and south, white and black, native and foreign. Facts about every state organization are included. Something about educational institutions, hospitals, orphanages, periodicals and all benevolent objects is told. Names of ordained ministers, missionaries. We do not now think of anything that is not included.

The following churches have put the Baptist Record in the budget since January 1:

Fayette Baptist Church, Jefferson county.

Richton Baptist Church, Perry county.

Bassfield Baptist Church, Jefferson Davis county.

Cohay, Miss., Pine Union Church, Simpson county.

Newton, Miss., Baptist Church, Newton county.

Sardis Church, Copiah county.

River Side Church, Holly Bluff, Yazoo county.

The revival at Greenwood is certainly of the right kind. The pastor preaches, a singer of the Home Board force, Brother Wolslagel, leads the music and the people co-operate. While baptizing people they express their interest in the saving of others and ministering to their needs by sending to Dr. Gunter a check for \$2,000 on their Campaign pledge. They mean to pay every cent they promised and are working at the whole problem of world redemption.

The contributions in Mississippi to the 75 Million Campaign have been, since the first of November, nearly fifty per cent more than they were in the same period of the previous year. Now's a good time to keep it moving, and increase the momentum.

Dr. J. B. Lawrence has baptized 176 into the membership of the First Church, at Shawnee, Oklahoma, and welcomed a total of 406 members during the year 1922. The church contributed about \$15,000 for local expenses and over \$9,000 for the 75 Million Campaign.

On Sunday (14th) Pastor J. W. Storer welcomed 24 people into the First Church, Greenwood, making 47 in the meeting to that time. He says many hardened sinners are trophies of God's grace, and God is still answering prayer and doing wondrous things.

County Line Church in Copiah county is without a pastor on account of the going of Brother R. W. Bryant to Courtland. Mr. W. W. Rhymes of Crystal Springs is church clerk, and any information about available men may be addressed to him.

The General Board of Kentucky Baptists, it is said, pays to the Western Recorder regular advertising rates for all the space used by the board for its work.

The machinery of the law is dangerously near breaking down in this country. In Herrin, Illinois, men who were charged with the most horrible and barbaric of murders have been acquitted by a jury. In Northern Arkansas the people had to rise up and take things in their own hands because former workmen and their friends were destroying railroad property and the officers of the law seemed absolutely impotent. In Louisiana, Morehouse parish was in such a condition of lawlessness that citizens took the business of punishing offenders in their own hands and there is belief among many that the state government is the protector of lawlessness. It is enough to bring us to the study of Paul's words about the appearance of the man of sin.

Dr. Boswell is happy in the near completion and early occupancy of the new tuberculosis sanatorium. It will have a capacity of 700. He is anxious to see the building for negro patients begun, which will require \$175,000. The building of this addition will be necessary if the state is to make progress in stamping out tuberculosis. It is not only an act of justice and mercy to the negroes, but also a necessary condition of saving white people from the disease, a large proportion of the cases probably coming from negro servants in the homes.

It is a serious question with the business manager of the Record as to whether the price of the paper can be continued at \$1.50 when it is put into every home in the church. The regular price is \$2.00 and it costs every cent of it to publish it. The special price of \$1.50 is an experiment in the hope that the subscription can be so enlarged as relatively to reduce the cost. This is a good time to go in on that price. If it should be discontinued it will then be \$2.00 to all.

Dr. C. L. White, Home Mission Secretary of Northern Baptists, writes in The Baptist: "A banker in New York recently said to me, 'Experts in industry, education and banking and governments cannot save America and the world. Only the preachers of the Gospel of Jesus Christ can save it. If they fail, I see only chaos ahead.' Brethren, this should send us with new humility and earnestness to our task."

Former Mississippian L. S. Cole goes from the pastorate of Livingston, Texas, to Humble in the same state, a town of about 6,000, where there is a great opportunity. At Livingston he welcomed into the church in two years 112 people, 70 of them by baptism. In meetings in other churches in the county where he preached 207 were baptized and 100 received otherwise.

From The Cotton Farmer, a paper for colored people published at Scott, Bolivar county, we learn that Negroes in Mississippi "have five universities, two colleges for negro women, two theological schools, one agricultural and mechanical college and thirty industrial schools." They also publish twenty-eight papers in the state.

A negro woman, Evalyn Boothe, of Oglethorpe county, Georgia, died recently at the age of 125. It is said she was a member of Mt. Zion church for 115 years.

The I. W. W. was originally meant to stand for Industrial Workers of the World. But from the behavior of most of its representatives has come to be translated "I Wont Work." It is sometimes by its own members called the "One Big Union." We have sometimes wondered if this same ideal has not gotten into the religious forces of the world. It seems to be an alluring picture, this one big union idea in religion, but after all isn't it about as troublesome as the original I. W. W.? And then doesn't it seem to hinder work more than it helps? Some people seem to think that if we could get all the churches into "one big union" we could then sit down and wait for the millennium. Is it not a deception and a substitute for work?

Do you know what real progressiveism means? It means taking steps forward toward the concept of God and trying to idealize our ordinary relations toward a common goal which is His will, and His will is for peace on earth amongst men.

That is what real progressivism means, but I doubt not that to a lot of you it looks like conservatism and reaction of the most ultimate character, going back to God, which is rather, I imagine, a reactionary movement.—Senator Williams.

Brother Robt. E. Lee Solomon from Oklahoma is spending a while by the bedside of his mother at Coldwater. Sister Solomon is in her ninety-sixth year and has served the Lord faithfully through three passing generations. She has been a blessing to many and is rich in their love returned.

Pastor T. L. Holcomb, First Church, Sherman, Texas, says that Sunday, January 4th, was home coming day with his church. Former Pastor F. F. Brown preached. Forty-eight joined the church, nearly half of them by baptism, many grown men.

Churches commonly put the Sunday School papers in their budget and pay a profit to the board, which is a very proper thing to do. Why hesitate to put the Baptist Record in the budget when it can be had for less than the cost of printing it?

His Wife: "Who was this Joan of Arc that saved France?"

Mr. Nositall: "You got them characters mixed up. It was Noah of Ark. Jonah's the man that swallowed the whale."

Though Pastor B. E. Massey is away from his Algiers church a great deal, people continue to join for baptism. Is this a suggestion to others?

Pastor J. H. Winstead resigned at Maben Sunday, effective at once. He is still serving the church at Ackerman for half time.

W. H. Knight of the Fort Worth Seminary faculty has been called to Baton Rouge First Church. He is a Louisianian.

Gypsy Smith, Jr., has been secured to help in a meeting at Greenwood in March of next year.

W. R. Haynie after two years of good work at Glenmora, La., goes to Albany, Mo.

SERIES OF SERMONS ON BIBLE REVIVALS By Ben Cox

The Revival in Antioch. Sunday, July 9th (evening). See Acts 11

We read that after the manifestation of the Lord's power amongst the Gentiles, Peter came to Jerusalem and they of the circumcision contended with him, saying "Thou wentest in to men uncircumcised and didst eat with them, but Peter rehearsed the matter from the beginning and expounded it by order unto them, saying I was in the city of Joppa praying, and in a trance I saw a vision. A certain vessel descended, as it had been a great sheet let down from heaven by four corners, and it came even to me, upon the which when I had fastened mine eyes, I considered and saw fourfooted beasts of the earth and wild beasts and creeping things and fowls of the air, and I heard a voice saying unto me Arise Peter, slay and eat. But I said Not so, Lord, for nothing common or unclean hath at any time entered into my mouth. But the voice answered me again from heaven What God hath cleansed that call not thou common, and this was done three times and all were drawn up again into heaven." In a very plain, practical way, Peter explained to them the vision. He was a very plain and practical preacher anyhow, and one important thing about Peter was, he never used a subterfuge. After he got through telling his experience with Cornelius in Caesarea we are told, in verse 18 that "when they heard these things they held their peace and glorified God saying Then hath God also to the Gentiles granted repentance unto life." Are you not glad that can be said: "God hath granted repentance to the Gentiles also?" This meant much for them. It means much for us now. Are you not glad also that they were driven out to spread the gospel although it required persecution to do it? "Now, they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice and Cyprus, and Antioch, preaching the word to none but unto the Jews only. But you notice here this was a ministry to the Jews only and then later to the Grecians. The same blessed Lord Jesus suits the case of the Greek as well as of the Jews. Whether a man come from the Tropics, or from the Arctic, whether he is high or low, rich or poor, learned or ignorant, it makes no difference. The same Lord Jesus will fit his case. He who says "I, if I be lifted up will draw all men unto me," will keep his word.

And so the apostles came to Antioch, and they found Antioch a very fine mission field. In your study of the life of the apostles you will find that they are very zealous in reaching the people, and they usually go where the people are. The apostles realize that they have no time to waste. They realize that there is no inspiration in empty benches. It is true that Philip was very willing to go when called to leave the multitudes in Samaria and go to preach to one man in the desert, but other things being equal you will find the apostles usually seeking the multitudes as a general thing, and as I said before, they had a wonderful missionary opportunity in Antioch, which, as you know, was the third city in the world at that time with half a million people and known as the Queen of the East.

Marvellous results followed their ministry. We read that the "hand of the Lord was upon them." Recently we studied the Revival Under Ezra. You remember the striking reference made there to the "hand of the Lord."—"And by the good hand of our God upon us they brought us a man of understanding of the sons of Mahii, the son of Levi, the son of Israel, and Sherebiah, with his son and his brethren, eighteen." And again: "I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way because we had spoken unto the king saying 'The hand of our God is upon all them for good that seek him, but his power and his wrath is against all them that forsake him.'"

And again: "Then we departed from the river of Ahava on the twelfth day of the first month to go to Jerusalem and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way."

Job says, you will remember: "Shall we receive good at the hand of the Lord, and shall we not receive also evil?"

Peter says: "Humble yourselves, therefore, under the hand of the Lord that he may exalt you in due time." Jesus is at the right hand of God exalted.

The tidings of these wonderful happenings at the Gentile city of Antioch came to Jerusalem and the saints at Jerusalem sent Barnabas and Saul. Think of it—two such men as Barnabas and Saul with the young church! What a wonderful privilege! What a glorious blessing! Then this young church is gloriously honored in being called upon to send forth Saul and Barnabas as missionaries. We read in Acts 13 that "as they ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them, and when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Seleucia, and from thence they sailed to Cyprus." I am anxious that this church shall be much in prayer that God may say to us "Separate me brother so and so and sister so and so for the work whereunto I have called them."

An outstanding feature of this Antioch Revival is found in the fact that the disciples were called Christians first at Antioch. If this had been a Jewish city this name would not have been used. The Christians amongst the Jews were known as "Believers", "Disciples", "Saints". The word "Christian" is a Cosmopolitan word. The idea is Hebrew. The word itself is Greek. The terminology is Latin. I am sure that makes you think of the inscription on the cross of Jesus when Pilate responds with irony to their threat that they would appeal to Caesar by writing: "This is Jesus, the King of the Jews." They said write "He said I am the King of the Jews," and Pilate replies "What I have written, I have written." This word "Christian" was first used as a nickname. As a term of reproach. Paul was present when it was first used, but you do not find him using it in any of his epistles, all of them written after this time. He always refers to the Lord's people as "saints" and he always uses this word in the plural—saints, not saint. There is no authority whatever in the Bible for the use of the word "Saint" Matthew, "Saint" Luke, John, or "Saint" anybody else. The Gospel according to Matthew, Mark, Luke, John. I repeat that whenever you find Paul using the word "Saint" it is always in the plural—"Saints".

Speaking about reproach associated with the word, Christian. Notice Paul before Agrippa when Agrippa says scornfully "Would you with much persuasion, then, make me a Christian?" Peter says: "If ye be reproached for the name of Christ happy are ye, for the spirit of glory and of God resteth upon you. On their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer or as a thief, or as an evil doer, or as a busybody in other men's matters, yet if any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf." Yes, this term was used entirely in the way of reproach and yet, in a way, it was the testimony of the heathen to the worth and power of Christianity. In a way, it was their monument, because whenever they saw a Christian they were reminded of Christ. Christ's life, death, resurrection, ascension, and his second coming were the things that were outstanding features in the living of these people who were dubbed "Christians". Are we Christians in that sense? Do our words, our deeds remind the people that we are in touch with Christ?

A young man took his friend to a dance. In

the ball room she said "Are you a Christian?" "No," he replied, "are you?" "Yes." "Then what on earth are you doing here?" She did not come again.

Although these early Christians were dubbed "Christians" in a jeering way, they were never ashamed of Christ. They did not serve him behind closed doors. They were very much like Luther. He said, you will remember, on one occasion: "If one should knock at the door of my heart and enquire 'Does Martin Luther live here?' I would reply 'No, Martin Luther used to live here, but now Martin Luther has moved out and now Jesus Christ lives here.'"

And now, why are we Christians? Is there somebody here who says "I am a Christian because I live in a Christian nation." "I am a Christian because I was born that way. I always have been a Christian." Or are we Christians for the same reason that they were and do we realize as they realized that the reputation of Christ is in our hands? Nobody can do anything to affect the character of Christ, but much may be done to affect his reputation. Paul, who ministered at Antioch so gloriously for a year, seemed to realize this as few others, bearing in mind the fact that he held in his hand, so to speak, the reputation of Christ. He says, you will remember "It is my earnest expectation and my hope that in nothing I shall be ashamed, but that with all boldness as always, so now also Christ shall be magnified in my body whether it be by life or by death, for to me to live is Christ, and to die is gain."

Are there those here tonight who say "If these things are real, may I have such blessings for myself?" I reply, you may. All of these blessings are for you if you really desire them. I beg you, go all of the way. Do not stop with the profession. If something has fallen into the well, do not try to remedy conditions by painting the pump. Do not be like the negro man whose clock was out of order. He took it to the clock repairer and said "I want you to fix the hands of this clock. They are not keeping good time." Of course the clock repairer assured him that he had to work deeper than the hands. It is important for us to know that "the wages of sin is death" and that every sin, every broken law, must be met by somebody, somehow, sometime, somewhere.

The other day a negro man down at the railway station took the last chocolate drop from a package and then threw the package into an old elevator shaft. A clerk standing near by was curious enough to investigate and to his surprise and horror he found 150 rifled mail sacks, 100 packages and 100 wrappers. One little innocent chocolate drop led to the discovery of all these thefts. It was found that a group of men had been doing systematic stealing from the Postal Service. It is very true that "He that covereth his sins shall not prosper." That negro man was very sincere in his belief that no harm would come. The base woman who gave her child carbolic acid instead of water was sincere in believing that she would not be discovered, so she dressed in fine clothes and left for distant parts. She was soon overtaken with the telegraph. Her sincerity did not protect her.

A man may be sincere in thinking that he is all right because he pays his debts and therefore that is all he needs. But sincerity will not save.

I beg of you to put yourself in the hands of him who alone can bring the remedy for sin. Who alone can give us life and help us live that life. I invite you to join his church tonight. "O," somebody says, "I would like to, but there are hypocrites in the church." Yes, in the spring time you will find some dead limbs and some dead trees and some dead grass but you will not say spring is a failure because of this. At the table the other day my little granddaughter shrieked as though she were pierced with a knife. "Mama! Mama! there's a worm crawling around inside this peach!" Yet we did not say that we would never eat any more peaches because there was a

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worm in that peach. Even with the 12 who were associated with Jesus, one was a hypocrite.

Yes, if you have found him as a Saviour, take a stand with him in the church. It will help you and you can be of more use as well as being more happy. Take the advice of Dr. Torrey. "Keep looking at Jesus; Keep confessing Jesus; Keep studying the Bible; Keep on praying, and go to work." The best place in the world to go to work for him is in his church which he has ordained for that special purpose. He is entitled to the best we have. He wants the best we have.

Christ wants the best. He in the far-off ages Once claimed the firstling of the flock, the finest of the wheat,

And still he asks his own with gentlest pleading, To lay their highest hopes and brightest talent at his feet.

He'll not forget the feeblest service, humblest love;

He only asks that of our store we give him The Best we have.

And is our best too much? O friends let us re-member

How once our Lord poured out his soul for us; And, in the prime of his mysterious manhood, Gave up his precious life upon the cross!

The Lord of lords by whom the worlds were made Through bitter grief and tears gave us the best we have.

THE LAYMEN'S CONFERENCES

In Jackson last week there was an unusual interest in the work of laymen in the churches, and great congregations assembled for conference about the work. Early in the week the Methodists of Mississippi gathered for a two day's session on Home Missions and Evangelism. While there were bishops and presiding elders and stationed preachers and circuit riders and local preachers, there were also a great many laymen. It was not our privilege to attend all of the sessions, but we heard two most excellent inspirational addresses by Dr. Goodell of New York on Personal Work and Preparation for it. If others felt like one did, there were some who felt ashamed that they had done so little and were so poorly fitted for service. We believe that real good will come of it.

On Tuesday afternoon, a fine group of Baptist Laymen met at the First Church for mutual strength and inspiration. Judge O. B. Taylor of Jackson presided, and it was a sure enough laymen's meeting. Singing was led by Mr. Virgil Posey; prayer was led by Mr. H. L. Whitfield and the devotional service was led by Mr. J. E. Byrd. He talked about Andrew bringing his brother to Jesus. He said we didn't have to wait for Sunday, nor for a meeting, nor for an organization or a squadron, but the individual must do the work. He said personal work comes first, that enthusiasm can not take the place of knowledge, and we must bring them to Jesus, before they are brought to baptism or the church.

Dr. R. B. Gunter spoke next of the layman's place in the kingdom. He had worked 12 years as a layman before he became a preacher, and would have preferred to continue so. He is in deep sympathy with them and their work. He recalled a great laymen's convention in Jackson a dozen years ago. Somehow the laymen's ardor cooled. But for three years now it has been different. Laymen are preaching. Their work is not professional and therefore more effective. In several counties in the state Baptist laymen are organized for work. We have the men and the money and the message. The responsibility is on us. Baptist money will do more work than anybody else's money. Our missionary program is bigger than ever before. In Mississippi we are meeting our financial obligations better than this time last year, and not yet borrowing any money. Let us know the glory of going on.

Brother N. T. Tull spoke on Laymen in the

denominational program. There is a larger place than at any time since the Campaign was put on. The job is big enough to necessitate the help of all our laymen. There will be seven great regional conferences, places and dates to be announced later. There will be an all day rally in every association, and in every church. This will prepare for a great offering in April. There will be a chain of banquets in all full time churches.

Dr. W. A. Hewitt introduced the speaker for the afternoon, Deacon M. H. Wolfe of First Church, Dallas, Texas, president of the Texas convention, of a national bank, who has on occasion assumed the financial support of the convention work in Texas. Mr. Wolfe spoke of the Christian's Re-enforcement. He said we get this from the Bible. When you come to an impasse, open the Book and it will open the way out. He read the story of Job. How the devil got him into trouble and how the Lord brought him out victoriously. He gave also much of his own experience, how he found the Lord at eleven years of age, when his mother died. At 18 he saw a railroad train for the first time; he began work hauling cordwood for \$12.00 a month and at the end of the first quarter when he got his first money he gave \$10.00 of it to his church. Other tests came as prosperity came to him, but the grace of God was sufficient. He had typhoid fever and was given up to die, but gave himself anew to God and was raised up for service. He told of Dr. Truett's leading a great cattleman to see his stewardship and who that night saw his wicked son broken in spirit and saved. He told also of H. Z. Duke who began as a poor boy to give one tenth to the Lord and who was prospered until he had a chain of 28 stores, and gave one half his income to God. How money is invested is a genuine test. Ten dollars are "tainted" by being mispent to where one is tainted in the making of it. A man who was led by Mr. Wolfe to give his first \$1,000 to religious work, was afterward made gloriously happy by seeing what it was doing in the baby ward of a hospital, the best investment he ever made. Some of our missionaries are making the sacrifice of separation from their children that they may serve God in foreign lands; what are we making?

At night the interdenominational laymen's convention met at the Methodist church. After spirited singing led by Mr. Tolle, Judge Sidney Smith presided and carried through a good program. The chief speaker of the evening again was Mr. M. H. Wolfe. He said he discovered America as a howling Wolfe on the prairies of Texas. He is a big business man and conducts an organization on both sides of the Atlantic, but the biggest business in the world is promoting the Lord's work. He said business and religion have been close allies through all the ages and that all the great religions were started by business men, to be promoted by preachers. All security depends on the right type of religion. Police can't protect without religion, and bonds have no value without it. He repudiates evolution, rationalism and modernism with all the passion of his soul. God stopped the Germans before Paris and he will stop their errors. He told of Brown, the shoe man of St. Louis, whose motto was, "God First, Family Second and Shoes Third. Mr. Brown took great delight in doing good and giving his money to do good. Mr. Wolfe told of a banker being converted because he was impressed by a man like him going about making speeches about religion and paying his own way.

On Thursday morning a series of resolutions were adopted by the conference which we publish in another part of the paper and which are well worth reading. Brother B. E. Jacobs of Jackson was chairman of the committee and read the resolutions. A large part of the morning was given to testimonies by members of the flying squadron of Jackson, including Mr. M. H. Daily, Prohibition enforcement officer of Mississippi, and Mr. I. C. Garber, contractor. Mr. Daily said

the greatest help to him in his work was the Christian sentiment which stood behind law enforcement. Mr. Garber was like Paul who said the Lord had demonstrated in him his power to save the chief of sinners.

In the afternoon the double quartett of Hazlehurst flying squadron sang beautifully and were repeatedly called back to sing. The main address of the afternoon was by Editor Fred Sullens, whose life has been so marvelously transformed. He gave all the glory to the Lord and said he wanted only to be His advertising agent. Religion is a commodity that always sells and nobody is ever dissatisfied with the goods. He used to roast the politicians and boost Mississippi, but now he wants every issue of his paper to carry some spiritual message. He is in the fight to a finish. He says the Lord has built up the circulation of his paper since he was converted more than thirty per cent, and the business has grown so as to require a \$50,000 addition to the equipment. He insisted that personal testimony was the most effective preaching and gave Paul as proof. He recited some examples of how God had used his testimony and gladdened his heart.

The night service closed the conference. At this Mr. Howard Williams of Hattiesburg spoke and many personal testimonies were given, including some by the junior squadron of Hazlehurst and the girls' squadron. Many went away feeling the desire to make their lives count for more.

RESOLUTIONS BY FLYING SQUADRON

Whereas, there have been gathered together laymen representing all the evangelical denominations of all parts of the state of Mississippi, and

Whereas, we do acknowledge God in the sense common to all evangelical churches, and recognize the church as Christ's appointed institution for the doing of His work, and respect the authority and doctrinal integrity of the respective churches, and

Whereas, we see in men's Bible classes a most useful and effective means of training men through a better knowledge of God's word to fulfill their part as members of their respective churches;

Therefore be it resolved:

1. That we express our appreciation of the courtesy of the Associated Men's Bible Classes of the city of Jackson in calling this convention to meet under their auspices at this time, and we do commend the splendid work being done by this and similar laymen's organizations throughout the state.

2. That we urge upon our men everywhere the importance of studying God's word in and through organized Bible classes in their respective churches; and that co-operative effort be made in every community to draw out and develop the men of our various churches in active service by such local organizations of laymen as may be approved by the local religious leaders.

3. That this convention now in session, or any similar meeting that may be called in the future, shall in no sense be a substitute for any convention or conference of any of the respective churches or denominations, but shall be solely to seek by these inspirational programs and by conferences together to lead men toward the equipping, development and offering of themselves for better, more sympathetic and efficient service in and to their respective churches in their mission to win "Mississippi for Christ"; and to encourage and foster a Christian comity and fellowship among laymen and a deeper loyalty to their churches.

4. That in order to assist in furthering these purposes through similar gatherings of laymen in the future, we respectfully request the Associated Men's Bible Classes of Jackson to consider the advisability of calling another meeting of this

(Continued on page 7)

The Baptist Record

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R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

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Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

SOME THINGS HOLY

That God is holy is one of the primal revelations of the Scriptures. God alone is holy in the highest and strictest sense; that is, he alone is not only sinless, but his attitude toward sin is that of utter abhorrence, hatred and destructive. But in a relative and secondary sense. Some men are said to be holy because of their relationship to God. Whoever belongs to God and is being used of God is said to be holy. Thus it is said that "holy men spoke of old as they were moved by the Spirit of God." He in whom the Spirit of God dwells is thereby made to be holy. All Christians, being possessed and occupied by the Spirit of God are called saints, that is holy ones. Prophets and apostles and priests are called holy because they have been anointed of God by the outpouring of his Spirit.

In the same way there are some things, as well as men, which are always spoken of as holy, because they belong to God and are used by him or for him. This was true of the tabernacle and of the temple. It was here that God dwelt or manifested himself. Even the vessels and garments used in the temple worship were called holy for the reason that they were used exclusively in his worship. In the New Testament there were no church houses built, and no sacred places. Instead we are taught that God dwells not in temples made by man's hands. But he dwells in us. The body of the Christian is the dwelling place of God, being the temple in which the Spirit of God abides. "He has been with you and shall be in you."

Another thing which the Bible represents to us as holy is the Lord's day. It is holy because it is his day. It belongs to him, and is to be reserved for him. It is not to be used for our temporal profit, nor for our pleasure, but for his service and as he directs. The Lord rested on the Sabbath day and hallowed it. That is he claimed it specifically for his. He said to Moses, "Remember the Sabbath day to keep it holy", preserve it for the Lord and for the purpose for which he made it. He has absolute title to it and claim on it. It is not to be put to any other use. "If thou turn away thy foot from the Sabbath, from doing thy pleasures on my holy day, I will cause thee to ride upon the high places of the earth."

One other thing is often spoken of as holy, namely the tenth of all our income. "And all the tithe of the land, whether of the seed of the land or of the fruit of the tree, is the Lord's; it is holy unto the Lord. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord." Lev. 27:30-32. The same authority makes a tenth of our income holy as makes one day in seven holy, and the same obligation rests upon every believer to keep it holy. They are both holy for the same reason, namely, that they belong to God and are to be used for God. We can no more divert one to our own use than we can the other without bringing guilt on our souls, perverting the ordinance of God, and displeasing him whom we profess to serve.

GETTING ACQUAINTED WITH FATHER

A few weeks ago the daily papers carried the strange story of a girl who had been taken from her mother in infancy, and while quite young placed in the home of strangers who soon became as father and mother to her. Indeed the child knew no difference, supposing that those who gave her the home were really her parents. But unexpected happenings brought to her the startling information that the good woman who had cared for her with such tenderness was not her mother, but that her own mother was living not far away and had been looking everywhere anxiously for her through the years of separation. She went back to her mother to whom she was a stranger and then had the unusual experience of getting acquainted with her mother.

That in a figure is what is happening to every Christian. We are under the necessity of getting acquainted with our Father. To be theologically accurate, when we were converted he became our Father. To be sure he always had the Father heart and disposition. And we will not be misunderstood in saying that in our Christian experience we found our Father. But we have then the process of getting acquainted with him.

Jesus said in his prayer for the disciples found in the seventeenth chapter of John: "This is life eternal that they should know thee the only true God, and him whom thou didst send, Jesus Christ." This same desire was the cry of Paul's heart when he says, "That I may know him!" For this he suffered the loss of all things. It was the cry of David's heart, "When shall I come and appear before God." The words of Hosea have been the longing of souls all along the way, who said, Come and let us return unto the Lord; for he hath torn and he will heal us; he hath smitten and he will bind us up. Then shall we know if we follow on to know the Lord.

Would you like to have seen that girl's face as she looked at the one whom she now comes to know as her mother, as she looked into her mother's face and studied it; as she sat by her side and thought out the past and thought of the tenderness and the aching of a mother's heart? Wouldn't it be interesting to see the child's mind at work and know the emotions of her soul as she heard all the story of her mother's love and efforts. Well, you may only imagine that, but you may know the experience of one who is really getting acquainted with God, who is learning something more of the depth and tenderness of his love, the watchfulness of his providence, the hunger of his heart for our restoration, his anxiety for our best interest and highest development. We are learning more about Him from time to time. We are just getting acquainted with our Father.

SOUND WORDS

This meditation was caused by hearing a Methodist preacher, while making an excellent address on soul winning recently, make frequent use of the word "chrism". It was an intelligent congregation, but we seriously doubt if half the people in the house knew what he was talking about when he used the word. Some missed the word entirely, having never heard of it before.

But it is not this mistake of simply employing an unusual word to which we now refer, but the use of a word or words which carry a meaning utterly alien to the genius of the gospel. The word "chrism" is of course, Greek, and means "anointing". Then why not say anointing, not only so that people may understand the word, but to avoid the use of a word which has come to embody and embalm a false conception of Christianity. It is the word used by Roman and Greek Catholics to indicate the consecration to priestly office in their churches, and is supposed to convey special grace and make sacrosanct some man in an ecclesiastical position for which he has no other fitness than greasing him

with olive oil. It is supposed to have some magical effect when performed by the official manipulation of some superior official such as a bishop. An anointing of the Holy Ghost for Christian service is a thing to be earnestly desired by every child of God, and faithfully sought after. But the good Lord deliver us from the "chrism" which is handed down through Romish legerdemain and embalmed in the language of the children of Rome.

But this word is not the only offender. If it were we would pass it by. It is a symptom of a destructive disease. You will hear now and then some innocent talking about "the sacraments". He will speak of the sacrament of the Lord's Supper. This is a species of ecclesiastical San Jose scale which attacks the ordinances and will kill them if let alone. The word sacrament was innocent enough in the beginning but it has come to carry with it a sort of hoodoo, which gives saving virtue to ordinances which were meant to be purely spiritual in their significance and beautifully symbolic in their teaching. When any one seriously uses the word sacrament in connection with the ordinances he is almost surely attaching some saving quality to it, or some virtue which it does not possess. It is a relic of Roman superstition. The same may be said of the word "eucharist", when used to designate the Lord's Supper. It is a good word to leave to the dictionary and the Romanist. These are all foreign words and smell of the Roman cloister and altar. It is a good thing to use English words, for more reasons than one.

But some one says, "Isn't baptism a foreign word, and Baptist?" Yes, and thereby hangs another tale. It would have been far better if the word had been translated in the Bible instead of being brought over from the Greek. It would have helped in the fight to maintain it as a symbolic ordinance and to prevent saving efficacy being attached to it. Furthermore, it would have saved a great deal of confusion among Christians as to what the ordinance really is. We need today as much as ever to heed the exhortation of Paul to Timothy: Hold the pattern of sound words which thou hast heard from me in faith and love which is in Christ Jesus.

LEARNING FROM LAYMEN

With Baptists there is no great gulf fixed between "clergy" and "laity". There is no clerical garb, no ecclesiastical voice and manner, no topological pretension of class or caste or "orders", holy orders or any other sort. A Baptist preacher is first of all a man, and he doesn't wear a gown or women's clothes in the pulpit, or any distinctive paraphernalia. If he can't make good as a man he will never make good as a preacher. He is a man among men. His ministry is to men as well as women and children, and the men in his church are his brothers and companions in service. The responsibility for the welfare of the church is not on him alone, but on every member of the church, and every member has an equal vote in determining any action of the church. The pastor is the superintendent of the work of the church and the shepherd of all the souls in his congregation.

The tendency in many churches has been for the work to be delegated or relegated to the preacher, and he has tended to become the hire proxy of the members and expected to do the work for them. This evil has invaded many Baptist churches along with others, and the tendency has been to let "George do it", George being the preacher, the churches hired man. But this condition is not normal in a Christian body and naturally when there is a genuine revival, the so-called "layman" comes into his own and begins to accept his responsibility and shoulder his part of the joyful load.

It is good to see that we are today in such a period of awakening, and the laymen are doing great and glorious service for Christ and his kingdom. The preachers are greatly rejoicing in this

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participation of the laymen and welcoming them into the fullest measure of service and usefulness. All over Mississippi the communities are feeling the warmth and glow of this new interest. It means a healthier condition in the churches and progress in the kingdom.

There are some things for all of us to learn from this revival. To be sure the active layman has something to learn and he is generally conscious of it. His knowledge of the Bible and his ideas of church life and conception of the relative place and value of Christian truth may need some improvement. He will say things that will need emendation before final adoption. But some one has said the muddy water must run off before the spring can clear up. For one thing he will learn that he doesn't have to discount his church or any truth for which it stands, that he may love everybody or help to save the souls of men.

But there are some things which the rest of us can well afford to learn from the laymen who have been mightily awakened. One of these is that the simple testimony of a saved man to the power and grace of Christ is worth more than a learned sermon and a dissertation that is theologically exact and faultless. This is primarily what is meant by being a witness for Christ. Not argument, but demonstration, not a philosophy but an experience, not knowing the truths or facts of the Bible, but knowing Christ, these are the things that make our lives and our work effective.

Another thing we will do well to take heed to, is that this awakening of laymen calls us to the original and essential task of the disciples of Jesus, which is to save men, to make other disciples. Of course we have never utterly lost sight of this original mission, but the object may be defeated or fail of attainment by misplaced emphasis. If instead of talking about saving men, we speak of our organized work; if instead of passion for souls we are absorbed in paying our pledges; if instead of winning men to Christ and for Christ, our horizon is bounded by a campaign; if instead of helping men, we are busy raising money, then have we indeed forgotten the original task of the churches.

We must not relax one whit in our efforts to fulfill the obligation assumed by the denomination in what we call our campaign. But we must remember that this is only the means to an end, and that the object of it all is to save men and minister to their every need. They say that a cow can be fed on certain diet which requires so much effort and energy to digest it as to leave none for making milk and putting on flesh. It is possible for a denomination and its representatives to be so engrossed in raising a specific sum of money as to forget the need which this money is intended to meet. Is not the best and quickest way to get the money, for us to get on our own hearts and put upon other hearts the need of a lost and sin-cursed world? If we will magnify this, the means for relief will come. Well for us if we can make our motto the words of Jesus, "The Son of Man came to seek and to save that which was lost."

A commission appointed by the French Senate reported that it was desirable to reduce the human consumption of alcohol which, they said is a national danger to the republic. Other uses for alcohol are urged, as it is said that nearly three-fourths of France's population gains its livelihood, directly or indirectly, through alcohol. It is proposed to reduce drinking by increasing taxes on wines and liquors. The consumption of alcoholic drinks has been increasing in that country for a hundred years, being double today what it was 50 years ago per capita. The commission recommends its larger use as a fuel.

Marshall Field Company, doing the largest retail business in the United States, closes up everything on Saturday night and does no advertising in the Sunday papers. They do a sixty-five million dollar business.

No one will deny that the Bible has a truly literary style. But to teach the literary elements when one is debarred from mentioning the divine message of truth is a dangerous procedure. If the Bible is taught as literature only, the pupils will ever look upon it as merely a part of secular literature. By this subterfuge the authority of the scriptures is compromised, and its sacred character is lessened, if not wholly destroyed. Some would use only the morals of the Scripture in our State schools, and outlaw the doctrinal and spiritual elements. They would teach, "thou shalt not kill," but they would prohibit, "Ye must be born again." "Thou shalt not steal," is allowed, but, "There is no other name under heaven by which ye must be saved," is forbidden. Against this emasculation of the Scripture we protest. Religious truth is a unity, or it is nothing. Half truths and partial aspects are dangerous falsehoods. The evangelical must accompany the historical and literary elements. We must emphatically reject any plan of religious instruction which runs a wall through Christian truth, and commands the teacher to teach the truth on one side, but to ignore what is on the other. We demand that the truth, the whole truth, and nothing but the truth be taught the youth. Any compromise will end in disaster. Any organization of religious instruction which does not permit the instructor freedom to express all aspects of religious truth is perilous and cannot satisfy the conditions of Baptist principles.—Eby in Baptist Standard.

According to statistics given out at the International Sunday School Convention held last May at Kansas City, there are in the United States 27,000,000 children and youth nominally Protestant under 25 years of age who are not enrolled in any Sunday School, and who receive no formal or systematic religious instruction. There are 8,000,000 American children, less than 10 years of age growing up in non-church homes. Nineteen out of every twenty Jewish children under 25 years, three out of every four Catholic children, two out of every three Protestant children under 25 years receive no religious instruction.—Ex.

It is said that the applause the Church of the Ascension (Episcopal) in New York, could be heard two blocks away when Dr. Grant, the rector, announced his unbelief in the basal truths of the gospel and defied the bishop. This falling away which is so pronounced in this decade is due to the failure to require regeneration before church membership. The world has got into the churches and is destroying many of them.

The Convention Board does not offer to furnish a Bible teacher for the special institutes being held this winter. Each church or association will make its own arrangements; but the Board will pay the expenses of the one who is secured to teach the Bible. Get your own teacher and ask the Board for the expense account.

Do not send to this office subscriptions to any paper or magazine except the Baptist Record. We find that it often brings confusion. For Sunday School periodicals or the Home and Foreign Fields write the Baptist Sunday School Board, Nashville, Tenn. For any of the W. M. U. periodicals write to them in Birmingham.

First Church, Monroe, unanimously passed resolutions of confidence in Dr. B. M. McKoin, one of their members, whose name has often been mentioned in reports from the Mer Rouge disturbance. The judge at Bastrop found it necessary to warn the reporters that they must tell the truth.

Editor F. W. Tinnin resigns his church in Shreveport that he may give his full time to the Baptist Message.

The church at Georgetown, Ky., reports that the plan of receiving only voluntary offerings for local expenses has been tried out for a year and is a success. No subscriptions are made and no soliciting is done, but all contributions are dropped into the box placed in the church.

Only six of our preachers in Mississippi took advantage of the Board's offer to help the one-fourth time men to attend the special winter term for January at the Baptist Bible Institute in New Orleans. Others doubtless went and paid their own expenses.

The Southern Baptist State Mission Secretaries will hold their regular annual meeting at Gulfport, Miss., Feb. 22-26. This will include a Sunday on which visiting brethren will preach up and down the coast.

The Mexican government has had to banish the papal nuncio for violating the law against out of door religious ceremonies. He was sent out as a "pernicious foreigner".

The Baptist Message says Pastor W. R. Haynie has resigned at Glemora, La. He is a Mississippian who has made good in our sister state.

It is said that one out of every twenty graduates of Union University is listed in "Who's Who in America".

Pastor L. G. Broughton has resigned at Grove Ave. Church in Richmond, Virginia, and will do evangelistic work.

Brother F. Z. Huffstatler has resigned at Tocopola and Tula and has entered the Ft. Worth Seminary.

AN EFFORT TO ADVANCE THE TITHE

Mal. 3-10, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

One member of our church, Sherman, Mississippi, began tithing between sixty and seventy years of age. The first tithe at the close of 1913 was \$12.00. It had grown till 1922 it was \$45.13.

Sixty years ago Old Uncle Bennie McWhorter prayed that we might work while it is called today, for the night cometh when no man can work.

Night has found the tithes unpaid
By many who now in the dust are laid
Many more their tithes can pay
And a very great many for the work can pray.

The time of reaping is passing by;
Work, but never stop to cry;
Your tears and mine can ne'er atone
For work we passed and left undone.

Ye are cursed with a curse
May be hard to rehearse
Yet we read in Malachi not Revelation
Ye have robbed me this whole nation.

Outside of Christ there is not a place
We dare to hide our tear-stained face,
Use ninety per cent and give me ten
God's will to the ungrateful children of men.

The tithe has been so long withheld
Who can pay it unless compelled,
Praise God His love a compelling power
Is ruling some this very hour.

A believer in and worker for truth,
MRS. D. M. JOHNSON,
Sherman, Miss.

Convention Board Department

R. B. Gunter, Corresponding Secretary

CHURCH BUILDING APPROPRIATIONS will not be paid until the last of October, 1923. This was the decision of the Board in its annual meeting.

FEBRUARY AND AUGUST were the months set apart for BAPTIST RECORD MONTH by the State Board in its annual meeting December 12th and 13th and the goal fixed was 15,000 paid in advance subscribers.

MY REASONS FOR OPPOSING INTERDENOMINATIONAL MEETINGS AND MOVEMENTS IN RELIGIOUS WORK

Let us first observe some general principles in leading up to our objections.

In the first place we feel in stating our opposition that we are gaining nothing for ourselves individually, but are provoking censure from those who have different views from ours concerning interdenominational meetings, organizations, and movements; censure from other denominations and from enthusiastic, hard-working, sincere and loyal members of the Baptist denomination;—brethren who are just as conscientious in their views as we are in ours. Hence our motive in stating our views is at least devoid of selfishness. Moreover, brethren, we have never liked arguments, controversies, or strifes.

In the second place, we must recognize the freedom of each denomination, of each church, and of each individual member of each local church of all denominations in religious matters. The pronouncement of the Southern Baptist Convention in its annual session in 1919, when it spoke for the Southern Baptists, declaring that Southern Baptists could not join other denominations in interdenominational religious movements, does not bind a single individual member of a single Baptist church. He must not be coerced by any man, or by any body of men. His conscience must be left free. Our duty is simply to enlighten his mind and conscience. When this has been done, he stands, or falls, before God. No one has any right to unduly influence him into any religious organization or movement which fetters his conscience. He should know the truth and then order his course in the fear of God.

In the third place, our attitude towards the man who does not hold to our views and convictions should be charitable, sympathetic and loving. This should apply to one's own denomination, in other denominations, and with men of no denomination. Paul's attitude toward his brethren "according to the flesh" and Christ's compassion for the wandering ones "as sheep without a shepherd" as set forth in Romans 9 and 10 and Matthew 9 and 10 should serve as examples for us when dealing with those who share not our views. But, with all of their sympathy and love, Paul and Christ did not go with the people unless the people were willing first to go with them as they were led by the Holy Spirit.

Now, my reasons are as follows:

1. In a union meeting, if those participating are conscientious (and we grant that they are), there is a confession on the part of every church entering into the movement that it is lacking in some of the elements necessary to do the Lord's work at that particular time and place, if working alone. Such a confession is a reflection on the church of Christ against which the gates of Hades shall not prevail and upon Christ who is head over all things to the church.

If conscientious in co-operating in union meetings, we admit that we can carry out the Lord's purpose to a better advantage by teaching

only a part of His truth than we can by teaching all of it; for everyone knows what would follow should the Baptist position concerning the ordinances be preached in a union meeting. The ordinances are as truly a command of Christ as are His words of command to disciple, and the young convert has a right to be taught as soon as he has made his confession, what his next duty is. He has a right to know it then and there. He should start right. Besides, there is no such thing as accepting Christ and rejecting or counting as non-essential a part of His teachings.

3. Another objection is that proposals for union meetings and for union movements in religious work have in the main originated with Pedo-Baptist denominations; and, if our information is correct, there was little effort in this direction until the Baptist denomination began to be the leading denomination. Evidently these Pedo-Baptist denominations believe it is to their interest as denominations to hold such meetings, or else they feel that their principles, doctrines, and constituencies are not sufficient for winning the lost to Christ. If not sufficient, why not? It should be observed that the Inter-Church World Movement which began in the North a little more than three years ago and which movement to a large degree paralyzed the efforts of denominations of the North, originated with the same denomination which is now making the strongest pull in Mississippi for a union movement. We believe it is time for Nehemiahs in the Baptist ranks of Mississippi to say as did Nehemiah of old to Sanballat who was trying to retard and obstruct the work of rebuilding the walls: "Let us alone, we are doing a good work".

4. In the fourth place, we are opposed to union meetings because in the majority of cases the Baptist people do not with a clear conscience co-operate. They have conscientious scruples. At least some of their best and most conscientious members oppose them. A church should respect the consciences of even a few of its best members. Many Baptists co-operate in these meetings because they dislike to appear as objectors. They do not permit their conscience to assert itself. They are thus deprived of their constitutional right of worshipping God according to the dictates of their own consciences.

5. There is in a union meeting a tendency to lead the unsaved man, also the new convert, to believe that the teaching of one denomination is as good as that of another, and that it makes no difference to which you belong. But, since these denominations contradict each other in some of their doctrines, the one holding that it makes no difference which you join contends that the denomination which teaches some untruth is as good as the one which teaches nothing but truth; which is to say, that error is as good as truth.

To teach that one denomination is as good as another certainly argues to any rational man that there should be but one denomination. Then the question is, which one shall it be? Well, the union should be organic; not mechanical. To be organic, there must be oneness of knowledge, belief, and purpose.

Now, it sounds very charitable to say that one is as good as another; but it is evidence that the speaker either does not know what the various ones teach; he cares not how he talks, or else he cares little or nothing for any of them. The man so contending would pose as being very broad, but he reminds us of the man described in the Atlantic Monthly, a magazine which stands high as a literary production, but is not a religious journal. The editor says:

"Of all persons who hinder religious thought,

possibly the most effective is the man who is broad-minded without being deep-minded. It takes an exceptionally gifted man, one of unusual intellectual powers and mentality, rarely disciplined, to be 'broad' without spiritual deterioration. It has been well said that one's religion is like a river. When a river breaks over its well-established and ancient banks, unless it is a stream remarkably deep, it will quickly degenerate into an odorous and malarial swamp. Obviously, the best thing to do with ordinary rivers is to keep them within their ancient bounds. An extraordinary religious soul may break over the banks and cut out new channels, successfully. The ordinary man breaking over the former restraints in an intense desire to be 'broad' usually accomplishes nothing except his own spiritual stagnation and the annoyance of his neighbors". The writer says that this congenial broad-minded gentleman "is swamp broad, and covered with a rich intellectual scum which prevents his knowing what arrant nonsense he is uttering."

6. Another objection is the extravagant expenditures in these meetings and movements. The Northern churches stood aghast when they learned of the reckless expenditures of the Inter-Church World Movement. The waste in office and other administrative expenses was almost unpardonable. In union meetings in small towns we have known churches to pay union evangelists as much as they paid the pastors of the churches for the whole year. Unless the human has been pretty thoroughly supplanted by the divine, it would be hard for the evangelist to turn from a union meeting to one of his own denomination when he can receive many times as much for a union meeting as he can for one held for his own denomination. Of course the evangelist is not to be blamed for what the people give, if he conscientiously believes he can do the Lord's will to a better advantage than he can in his own denomination. But the question to be considered: Is it right to become so excited that a people will pay several thousand dollars to one man for a month's work and pay less than that amount to the pastor who works 365 days in the year? Is it right to become so enthused as to give in a union meeting until you lose sight of pledges upon the payment of which Christ's world program depends? There are many who feel as the writer does, but they are not speaking out. We are familiar with the arguments for such meetings and movements. We have observed conditions two years after the meetings have closed. We have had experience with some of the most enthusiastic ones connected with these movements. We have plead with some of them to make good their financial and other promises. We are ready to admit, also, that much good is sometimes done; God blesses His Word and answers earnest prayers. But the lasting good could doubtless have been accomplished by earnest efforts in local churches.

Now, one asks, what shall we do with the interest and the enthusiasm of the laymen? The answer is easy! Let everyone of them line up with his own church and work in harmony with the teachings of his church, if he believes them. Let the Baptist laymen be harnessed by the Baptist church and work in, through, and under the leadership of his church for the carrying out of the Baptist program. If he thinks it is too small, he needs only to study it. It will command the respect, the admiration, and the heroism of every loyal Baptist Christian. If the Baptist denomination gets to the place where there is nothing for you to do, then it will be time for you to align yourselves with others.

In working alone, let us not for a moment bear the slightest degree of malice or ill-will towards any other denomination. Let us not hinder him in carrying on his own work in his own church, in his own way. In matters where religious principles are not involved, let us co-operate heartily with our friends of other denominations for the promotion of better social and civic conditions and play our part as men with broad vision and

sympathy with a firm purpose, ever yearning to carry out the whole will of our Lord and thereby become a blessing to all the nations and denominations of the earth.

God bless you, my laymen friends, and brothers. I rejoice in the interest and zeal manifested by you. I shall lean upon you as a strong arm when the battle goes hard with me. If I shall hear the voice of the Lord calling on, there is no place whither I should hesitate to go, and I shall make His will known to you, if I know it, for I want to climb the heights with you.

AN EXPLANATION

By Albert R. Bond, Secretary, Southern Baptist Education Association

It has come to my attention that there may be a misunderstanding of the proposed Inter-denominational Education Association or Council. The Southern Baptist Education Association in its session at Memphis, February 20-22 will have a joint session with the Southern Methodist Association for the purpose of discussing the advisability of organizing some sort of Association or Council whose purpose shall be discussion of problems incident to the denominational school as distinguished from the school under State control. There is no thought on the part of any one interested in this movement that such an organization shall become a Standardizing Agency similar to any of the regional associations but it is felt that many problems could be discussed with profit and that a general attitude could be cultivated by denominational school men toward the unwise and even harmful claims and legislation on the part of those interested in schools under State control. There is no sort of disposition on the part of Southern Baptist educators to enter into organic relationship with other denominations but those who have studied the educational situation in the South have an acute sense of the value of denominational education and also of the encroachments of education under State control. That there may be no misunderstandings of the situation, this explanation is given.

SOUTHWESTERN BIBLE CONFERENCE

The week of February 25 to March 4 will mark the reopening of the Southwestern Bible Conference in the First Baptist Church, Shreveport, Louisiana.

This Conference has been discontinued during the past several years on account of the church's extensive building program, and now since the building is finished we are better prepared than ever to take on conferences and inspirational meetings. We are hoping that the many hundreds who will attend this year will be greatly blessed.

Pastor Dodd, Director of the Conference, has secured the following speakers:

Dr. Curtis Lee Laws, Editor of the Watchman Examiner of New York, one of the greatest religious journals of the nation, and a mighty conservator of the faith. He is a very pleasing speaker. He has just returned from a tour of Europe and will give in one lecture his impression of European conditions. His messages will be spiritual and devotional.

Dr. A. T. Robertson, Professor of New Testament interpretation in the Southern Baptist Theological Seminary of Louisville, Ky. He is the author of more than 20 volumes which are read throughout the Christian world and many have been translated into other languages. He will speak twice each day on the Gospel of Luke. He is one of the most popular speakers at the great National Bible Conferences.

Dr. Courtland Meyers, for 15 years pastor of the great Tremont Temple, Boston, now connected with the Bible Institute, Los Angeles, who is one of the greatest platform men in America. He will give evangelistic and inspirational addresses.

Mr. W. Plunkett Martin, formerly with the Home Board, will direct the music.

For program and other information, address

L. BLAIBLOCK,
Pastor's Secretary,
Box 16, Shreveport, La.

NORTHEAST MISS. BIBLE INSTITUTE

This splendid meeting which is held in Ecru Baptist church every year will be held this year January 30, 31 and February 1. This Institute has become noted for its spirituality, for the free and honest discussions of the Scriptures and for the Christian brotherliness manifested by all, one for another.

This year the study will be the parables of Christ as found in Matthew. There are 60 preachers on the program and we are expecting the best meeting we have ever had.

The Institute is for all Northeast Mississippi Baptists. Remember the date and come. Ecru entertains all who come without any charge, and besides attends the services. A hearty welcome if you come.

E. L. WESSON.

BAPTIST HOSPITAL IN MEMPHIS

More than 9,000 patients were treated at the Baptist Memorial Hospital last year, with a total of 401 births and 293 deaths, according to a report submitted at 10 o'clock yesterday morning before the annual meeting of stockholders and trustees.

Receipts exceeded expenditures by \$505, the total business amounting to more than one-third of \$1,000,000.

Charity cases for the year numbered 988 out of an actual total of 1,073 patients.

The report indicated that the hospital practically was on a self-sustaining basis for the year 1922.

Dr. W. T. Lowery was elected president of the board of trustees, with the Rev. Ben Cox as secretary. A. E. Jennings, chairman of the executive committee, made this statement:

"The report is very gratifying. It shows, from point of service rendered, the best year in the hospital's history. We admitted the largest number of patients and did the largest amount of charity, amounting to more than \$100,000. In addition to this, the board indorsed the work that is being done for the Crippled Children's Hospital. The hospital has given over two rooms of four beds each, for which no charge is made in any of its departments.

"The largest floor in the hospital, with 125 beds capacity, has not yet been opened, but will be as soon as the hospital is filled. It was not considered best to put on the expense of nurses and maintenance until all the other floors in the hospital were filled.

"There is a vacancy of 40 nurses in the training school, which we hope will be filled as soon as possible."

Stockholders present yesterday included Jack W. Gates, A. P. Hurt, A. E. Jennings, John W. McCall, J. O. Whitacre, Will Dockery, the Rev. A. U. Boone, the Rev. M. D. Jeffries, George T. Webb, the Rev. Ben Cox, Memphis; Col. O. C. Barton, Paris; Dr. G. C. Savage, the Rev. Lloyd T. Wilson, Nashville; the Rev. J. F. Tull, New Albany, Miss.; Dr. A. L. Emerson, C. E. Emerson, Hernando, Miss.; A. M. Patterson, Como, Miss.; the Rev. J. W. Lee, Batesville, Miss.; H. Loewer, Wheatley, Ark.; J. R. Jarrell, Humboldt, Tenn.; E. P. Moore, Helena, Ark., and Dr. W. T. Lowrey, Blue Mountain, Miss.

The board of trustees elected the following executive committee to serve during the year 1923: A. E. Jennings, chairman; G. T. Webb, J. W. Gates, R. F. Carr, J. W. McCall, J. F. Ramier, Will Dockery, E. W. Porter, A. D. Ellis and L. T. Binford.

Joseph Purvis, superintendent, reported that

57,441 patients had been treated at the hospital since it was opened.

Reports 100 Per Cent Service

"With an investment exceeding \$1,500,000, our plant has met the requirements or needs nearly 100 per cent," Superintendent Purvis reported. "As we grow, problems confront us; among these is the wearing out of machinery, which must be replaced.

"With the advance along scientific lines we were obliged to add to the already efficient x-ray equipment, involving an expenditure of nearly \$5,000. The laundry required attention and we are expending \$6,595 for a new mangle, extractor and steam presses. The increasing number of patients cared for necessitated more modern equipment for the conveyance of food to each floor, so we added food conveyors at a cost of \$1,000. We have about completed the installation of a refrigerating plant at a cost of \$8,500, which will provide ice enough to meet our needs for some time to come. The introduction of the new hydrotherapy department has demonstrated the need of such, and we anticipate a much greater patronage this year."

Cupid has been working overtime in the training school for nurses, the trustees were informed. Only 17 were graduated last year, while 56 dropped out. In the last week or so, it was said, half a dozen of the nurses dropped out—to wed.

"This training school for nurses fast is becoming a regular matrimonial bureau," Chairman Jennings commented.

There were admitted a total of 125 during the year. The total enrollment last January 1 was 147. The number of graduate nurses calls for 4,158.

Many Applicants Fail to Qualify

"Since our last annual meeting," the superintendent explained, "the Hughla Dockery Memorial Nurses' Home, the gift of Will Dockery, has been occupied. This splendid home is one of the most complete in this country; in fact, there is none better. I believe I voice the sentiments of the entire school in grateful appreciation of such comfortable quarters. To have such a home means much in the future development of the school.

"The desire of the faculty is to maintain a high standard, and it is not an easy matter to obtain young women who can be brought to realize the responsibilities of a nurse. Many who apply do not meet educational requirements and on account of this many applicants are rejected. The cost of maintenance of the school last year was \$108,000."

Of the 9,073 patients treated at the hospital last year 157 were received during the year 1922, leaving a total of 8,916 new patients for 1922. Of this total 2,255 were Baptists, 1,922 Methodists, 862 Presbyterians, 405 Episcopalians, 391 Christians, 277 Catholics, 435 Jewish and 1,726 with no church affiliations.

Tennessee patients numbered 5,807; Mississippi, 1,752, and Arkansas 1,100. Charity patients included 625 from Tennessee, 175 from Mississippi and 140 from Arkansas.

The highest attendance was 283 for any one day and a daily average of 234. With 151 officials and attaches, the pay roll amounted to \$110,080 for last year, with \$227,412 expended for supplies and maintenance and \$8,099 for new equipment. The total liabilities on the operating account amount to \$39,376.

Receipts from patients amounted to \$343,947, with delinquent accounts of \$12,658.—Commercial Appeal.

(Continued from page 3)

character at such time and place as they may deem wise and proper, and to arrange for an inspirational program along the lines so successfully carried out at this meeting; provided, however, that the necessary expenses of such a meeting may be defrayed through voluntary offerings or the charging of a nominal and reasonable registration fee.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

MRS. A. J. AVEN, President, Clinton
 MRS. R. L. BUNYARD, 1st Vice-President, Madison
 MRS. F. M. DOUGHTY, 2nd Vice-President, Shaw
 MRS. C. LONGEST, 3rd Vice-President, University
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MRS. A. J. AVEN, W. M. U. Vice-President, Clinton
 MISS P. I. LIPSEY, Recording Secretary, Clinton
 MISS FANNIE TRAYLOR, Young People's Leader, Jackson
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 MRS. W. J. DAVIS, Margaret Fund Trustee, Jackson

MISS M. M. LACKEY, Editor and Corresponding Secretary, Jackson

MRS. HENRY F. BROACH, White Cross Work, Meridian
 MRS. H. J. RAY, Mission Study Leader, Grenada
 MRS. HENRY F. BROACH, Personal Service Leader, Meridian
 MRS. R. B. GUNTER, Stewardship Leader, Jackson
 MISS M. M. LACKEY, Editor W. M. U. Page, Jackson
 MISS M. M. LACKEY, Treasurer, Jackson

OTHER MEMBERS EXECUTIVE BOARD

MRS. R. L. COVINGTON, 1st District, Hazlehurst
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 MRS. R. L. CARPENTER, 4th District, Crawford

MRS. W. J. PACK, 5th District, Laurel
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MRS. L. L. POSEY

The friends in Fayette and Union Association and all over the State are bowed with grief over the Home Going of another faithful and consecrated worker, Mrs. L. L. Posey. She had not been well for some months and had found it necessary to give up the work as Associational Superintendent some time ago; but somehow we are never prepared for the Final Call; so it was with a shock of sorrow that word came that she was really gone from us here, to be at Home Over There.

This friend of ours was a very gentle soul; kind, loving, tactful, thoughtful, cultured, intelligent and such a profound lover of her Lord and of His work. She kept in close touch with it as long as she possibly could; and her interest in it never lagged.

How much she is missed we can never express; but we are not letting our personal sorrow grow bigger than the fact that she is now "satisfied because she is with Him in Glory".

May her religion prove the stay of her loved ones.

Friends everywhere will be so thankful to learn that our Miss Traylor's sister, who has been so seriously ill, is greatly improved. This only and much beloved sister, contracted pneumonia, following flu. Miss Traylor had gone to Hot Springs, but was called back before the close of the meeting. She expresses her grateful thanks to the many friends who remembered her in this time of distress.

Dear Miss Lackey:

Since reading the article, "Has the Observation of Family Prayer Declined?" by Mrs. S. D. Butler in last issue of the Baptist Record I thought I would write you how we conduct our family altar.

We meet in the parlor every evening and usually begin by singing a hymn. Then some member of the family or visitor conducts the service. We have different members of the family to lead the services. The least in our family is a little girl ten years old. She also leads the prayer service.

We usually have one or more special objects to pray for, but we never forget our Prayer Calendar for Southern Baptists found in "Royal Service".

I am afraid I would never have been able to have my children deeply interested in the Lord's work, had I neglected the family altar.

Thanking Mrs. Butler for the inspiring message, I remain,

Yours for the family altar,

MRS. LUELLA GREENWOOD,

Rock Bluff Church, ten miles in country.

The above comes from a dear sister out in the country who works all day at the tasks demanded of a home maker; her family join in this toil. You who have lived in the country or who live there now—and that means all of us at some time in our lives—realize just what these tasks are. But they do not interfere with this sacred Hour when they come together to meet their Saviour at the altar.

I wonder how many homes that this paper goes

into, are enjoying the like blessing of training the "children to be deeply interested in the Lord's Work?"

LINCOLN COUNTY W. M. U. RALLY

The Lincoln County W. M. U. Rally for the 3rd quarter met with the Brookhaven W. M. S. January 6, 1923. The Superintendent being necessarily absent, the body nominated Mrs. Dan Bolian, chairman pro tem.

The program was taken up in order. W. M. U. song was sung; prayer by Rev. Owen Williams; devotional was led by Dr. J. A. Taylor of the First Baptist church of Brookhaven, reading the 3rd chapter of Ephesians. Prayer by Rev. J. H. Rowe, returned missionary from Japan.

The Unions were welcomed in a few well-chosen words by Mrs. R. S. Purser; response by Mrs. Dan Bolian.

Quartette—Messrs. Taylor and Naul, Misses Sasser and Jones.

Inspiring reports were given by the following societies: Brookhaven, New Prospect, Bogue Chitto, Moak's Creek, Pleasant Hill, Heuck's Retreat, Union Hall, Norfield, Clear Branch, Mt. Zion.

A splendid report was given by the Mission Study Leader, Mrs. Carruth. Report from Young People's Council, Miss Price. A splendid Personal Service report was given by Mrs. J. N. Eitel, the Personal Service Leader.

Message on Young People's work, by Miss Maude McCalip, bringing out the importance of training the young people of our churches, which was both educational and inspiring. Recognition of visitors:—Rev. and Mrs. Rowe from Japan, Mrs. J. W. Champlin, 5th District vice-president, who expressed their appreciation of being present.

Mrs. Hermon Dean led the consecration service on "Lengthening the Cords and Strengthening the Stakes." Prayer led by Mrs. Maurice Reeves.

Afternoon Session.—Song, Jesus Calls Us; Prayer—Mrs. J. A. Taylor; Much Appreciated Talk by District Enlistment Secretary, Rev. Owen Williams; Organ solo by Mrs. Hugh Wall was beautifully rendered.

Information on W. M. U. work was given by Mrs. J. W. Champlin, 5th District Vice-President; Vocal Solo—Mrs. A. W. Hart.

A burning message from Japan by Mrs. Rowe, painting a word picture of the conditions of the heathen.

Prayer for the women to see their duty in the 75 Million Campaign to carry on the work planned on foreign fields, led by Mrs. J. W. Champlin.

A violin solo was beautifully rendered by Mrs. Henry Ware Hobbs.

Report of Nominating Committee as follows: Mrs. J. J. Carruth of Norfield was nominated for Superintendent; Mrs. Langford, Brookhaven, for Mission Study Leader. A motion was made by Mrs. A. J. Taylor for the Secretary to write a real love letter of appreciation of Mrs. Williams' ardent work as Superintendent of Lincoln County W. M. U. work.

A rising vote of thanks was extended the hostess, by the visiting ladies for the lovely luncheon served at the noon hour.

Heuck's Retreat W. M. S. invited the 4th quar-

terly Rally to meet with them at a time to be named.

Dr. Taylor made a two minute appeal on behalf of the 75 Million Campaign, urging the ladies to use their influence to arouse interest among the church members who signed the pledges and to get the new members to make pledges for the next two years.

Song, "Blest Be the Tie That Binds."

One of the best rallies the W. M. S. has ever known came to a close with Dr. J. A. Taylor leading in prayer.

Respectfully submitted,

MISS MARGARET MASON

Secretary W. M. U.

WEST POINT WEEK OF PRAYER

The Baptist ladies closed their week of prayer yesterday afternoon, combining the programs for Friday and Saturday. Mrs. Carpenter was leader on Thursday in a study of Europe, with twenty-eight present; Mrs. Garner led yesterday's program on Mexico and South America, with fifty-three present. Average attendance for the week was forty-one, at the last meeting there were thirteen present who had attended every service. The closing day marked the seventy-eighth birthday of Mrs. Everhart, and as a tribute of affection to her and Mrs. M. F. Vanlandingham, who together have given long years of service to the local Society, they were each presented with a sheaf of flowers by the members.

It is the unanimous opinion that this week of prayer has been the most spiritual and helpful of any other the Society has ever had. The organization has grown greatly in numbers and has developed a spirit of giving and doing personal service second to none.

There are said to be 1,500 walled cities in China where there is no white missionary.

"A BATTLE FOR THE CITADEL"

When I was a student in Leipzig University I was fortunate to belong to Dr. Delitzsch's American Club for the study of Old Testament problems. He was then probably the greatest Hebrew scholar in the world and a very pious Christian. He said to us one night: "Young gentlemen, the battle is now raging around the Old Testament. Soon it will pass into the New Testament field—it is already beginning. Finally, it will press forward to the citadel of your faith—the person of Jesus Christ. There the last struggle will occur. I shall not be here then, but some of you will. Be true to Christ. Stand up for him. Preach Christ and him crucified. I see the enemy rolled back from the citadel and a brighter day dawning for the supremacy of our Saviour, King of kings, the Lord of lords."

The battle is now raging around the citadel. It concerns all our Christian institutions. What will the Lord's people, preachers and laymen, do in the conflict? Whether we do our duty, the citadel will stand. For Jesus Christ is the same yesterday and today and forever.—J. P. Green in Watchman Examiner.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

Special Helps for B. Y. P. U. Programs

There is always a demand for "something new", or "something different", or "a new way" to carry out the B. Y. P. U. programs. Live presidents and wide awake Group Leaders know what this means.

There is a new Magazine that is published for the Baptist students of the South that carries each month splendid suggestions about how to render the B. Y. P. U. programs in a new and different and unique way. The programs are, of course, the regular ones given in our Senior B. Y. P. U. Quarterly. The name of the Magazine is "The Baptist Student", is published by the Baptist Sunday School Board, Nashville, Tennessee, and the subscription price is only 60 cents for the year. Those who subscribe now will get the December number. We heartily recommend this magazine to B. Y. P. U. workers, at home as well as at school. It is edited by Mr. Frank H. Leavell, who was for nine years B. Y. P. U. Secretary in Georgia. Send your subscription in immediately and get the benefits.

Our First Social

On December 21st the Junior B. Y. P. U. met with their leader in the annex of the Davis Memorial church for their first social. Promptly at 6 o'clock the Juniors began to arrive. Mrs. Hudson, our leader, met each one at the door and ushered us into what seemed to be "fairyl-land." The room was decorated in Christmas, decorations and all the games were Christmas games, so you see we had the Christmas spirit and a jolly good time was ours.

We have a band of thirty-seven members and all were present at the social except three.

After playing several games like the "Christmas Circle", "Going to the Christmas Tree", "Santa Contest" and several others, we were asked to draw for partners, using the books of the Bible written on a sheet of paper cut in two. We had much fun finding our partners.

Then Mrs. Hudson called us into the next room, where we found cake and cream galore. This room was a dream, with holly and bells and boughs covered with snow.

Nine o'clock came all too soon. We had a great time, and everyone left wondering why we had not had a Junior B. Y. P. U. before now; this ending our first quarter.

We enjoyed the talk by our pastor, and hope he comes again.

Now, B. Y. P. U. folks, we are not going to write up our socials every time, for we are doing some hard work and I shall come again some time and tell you what we are doing.

MISS BERNICE PONDER,
Corresponding Secretary.

To the Juniors of District One Greetings of the New Year

I am sure you will be glad to hear from some other Juniors, so I write you of our work, hoping you will do likewise.

Understand we do not mean to "crow" but in humbleness of heart thank Him for His goodness to us through the past year.

On the first of last July we were a band of fifty-six strong Juniors, but our worthy Secretary told us we would have to reorganize into Juniors and Intermediates if we were to do our best work. With sorrow in this Leader's heart to lose so many bright boys and girls that she had learned to love she set to work to bring about this readjustment. The result, thirty-two of the finest of the fine were promoted to an Intermediate B. Y. P. U. with Mrs. J. M. Mets elected their worthy Leader, leaving twenty-four of the dearest and most consecrated girls and boys you'll find anywhere as Juniors.

Each determined to do his best to keep our union up to the Standard. And Juniors, you know that is all it takes—consecration and determination. We did not think that there were any more Juniors here, but we are growing steadily and we have thirty members with the promise of more, and only five of our members are "Associate" members, and we are praying that they may soon come into the fold.

Not one of that thirty but can offer as sweet and earnest a prayer as you've listened to—can conduct a splendid program. One hundred per cent Givers and ninety per cent Bible readers. They are ever ready to do personal work, visiting the sick, helping the needy, etc.

Christmas they gave joy and sunshine to thirteen little children who otherwise would not have had the "goodies" of the season.

We are now A-1 plus and expect to remain so. We are entering this first quarter of the new year with a splendid corps of officers and a wonderful spirit of enthusiasm throughout the union to do greater things than ever before.

Can you wonder that the Leader is proud to work with such boys and girls? Let's hear from some of the other Junior Leaders.

God bless the Juniors everywhere.

MRS. P. E. HALEY,
Junior B. Y. P. U. Leader,
Flora, Miss.

Poplar Springs, Meridian

On Sunday night, January 7, 1923, the public installation of B. Y. P. U. officers of the Poplar Springs Baptist church, Meridian, Miss., was held. The following officers were installed for the year 1923: Ethel Parker, B. Y. P. U. Director.

Senior B. Y. P. U.—Roger Vandevender, President; Clifton, Tucker,

Vice-President; Mae Walker, Secretary; Trilba Stephens, Treasurer; Margaret Gartin, Corresponding Secretary; Rellie Mae Still, Chorister and Pianist; Chester Gordon, Bible Readers' Leader; Group Captains, Ethel Evans, Everette Stone, Robert Gartin, Etheridge Spinks.

Intermediate B. Y. P. U.—Raymond Gartin, Leader; Lucile Hasty, President; Irene Tolbert, Vice-President; Juanita Hasty, Corresponding Secretary; Grady Allen, Secretary-Treasurer; Beatrice Jackson, Chorister; Group Captains, B. F. Ward, Ray Brown and Mary Spinks.

Junior B. Y. P. U.—Fred Gordon, Leader; Lillian Walker, President; Murray Ward, Vice-President; Katherine Still, Secretary-Treasurer; Group Captains, Francis Foster and Norvard Still.

The total enrollment for the three unions is eighty-one. We are hoping to make this the banner year for B. Y. P. U. work in Poplar Springs Baptist church.

MARGARET GARTIN,

GREAT ORGANIZED CLASS CONFERENCE HELD IN HOT SPRINGS

By James W. Merritt

"One of the most significant conferences held by Southern Baptists", said Dr. George Truett in his address Wednesday evening in referring to the second Southwide Baptist Organized Class Conference, held in Hot Springs, Ark., January 16th-18th. Statistics are interesting but they cannot reveal and interpret the spiritual power and inspirational lift of a great religious gathering such as this one was.

The attendance was unexpectedly large, the registration reached approximately 700 and it is estimated that at least one thousand were in attendance.

Seventeen Southern States were represented and several States from other sections reported. Of all the States in the Southern Baptist Convention, only one was unrepresented.

On the program were successful organized class workers and leaders from over the entire Southland and beyond.

Throughout the two days of the Conference as Preachers of the Gospel, College Presidents, College Professors, Religious Secretaries, Consecrated Women, Mothers and Home Makers, Lawyers, Bankers and Business Men, brought their messages and contributed their personal experiences, a really great program was unfolded, and a tremendous added impetus given to the already vigorous organized class movement among Southern Baptists.

The Spirit of the Conference

One outstanding characteristic of the Conference was the definiteness and directness with which the various speakers addressed themselves to the vital and practical problems of organized class work. Speaker after speaker drove home fundamental thoughts and truths concerning the work. Some of these fundamentals were suggested on large banners conspicuously displayed on the walls of the Convention Hall. "A Sunday School Class is an Activity of the School and not a Sep-

arate Institution". "We recommend that all Sunday School activities Respond to the same Leadership the Church Responds to", were the inscriptions on two of these banners.

The Conference frankly faced the fact that organized class work is but touching the hem of the garment of its possibilities. The keynote that ran through the entire meeting was one of determination to enlist men and women everywhere in the full program of the Church and Kingdom, to develop bands of personal soul-winners, to promote Christian fellowship and Bible Study and to fully realize the slogan of the Conference: "Winning to Christ" and "Winning to Service".

The Conference Opens

The Conference opened promptly at the appointed hour Tuesday evening, January 16th, the opening session being held in one of the local theatres. The remaining sessions were held in the commodious city Auditorium.

The presiding officers of the Conference were Dr. Ryland Knight and Dr. W. M. Wood of Nashville, Dr. T. J. Watts of South Carolina and Mr. Wm. P. Phillips of Texas.

The Canton, Georgia, Sunday School Orchestra, led by Harry L. Ogborn, made large contribution to each session of the Conference. They were given an enthusiastic vote of thanks on the closing night.

The Conference was warmly welcomed by Rev. Gordon Hurlbutt, Pastor First Baptist Church, Hot Springs.

Owing to the unavoidable absence of Secretary I. J. Van Ness, the subject "Why We Are Here" was ably discussed by Mr. Noble Van Ness.

The other speakers of the evening were Mrs. W. A. Taliaferro of Savannah, Ga., and Dr. Fred F. Brown, Pastor First Baptist Church, Knoxville. Mrs. Taliaferro told of winning mothers and home makers to Sunday School. Her rich experience in this work gave added force to her address.

Dr. Brown concluded the evening session with a gripping address on the subject "Master Builders".

Wednesday Morning

Orchestra numbers and a spirited song service, led by Mr. Robert H. Coleman, the Conference song leader, opened the Wednesday morning session. The first speaker was Mr. Geo. E. Hays, Louisville, Ky. His subject was "Personal Evangelism". Mr. Hays declared for unswerving loyalty to our Pastors and aggressive personal soul-winning.

He was followed by Mr. George Fort, Clarksville, Tennessee. Mr. Fort spoke on "Bringing Men to the Savior". He dwelt on the imperative need for thorough consecration on the part of the teacher, and the importance that a class keep humble and keep doing and keep going.

Miss Annie L. Williams made a heart searching appeal for wholehearted, unselfish support on the part of Organized Class Workers of the Elementary Departments of Sunday Schools.

The last speaker of the morning was Dr. R. M. Inlow, Pastor First Baptist Church, Sedalia, Mo. Dr.

(Continued on page 12)

WHEN THE PAST CAME BACK

By Jennie N. Standifer

(Continued)

I was delighted to have my uncle pleased with Lynn. The fly in the ointment was Clarence. Which of us did she prefer?

"Clarence and I both like Miss Grandison immensely, Uncle," I hazarded by way of a feeler. "Do you think she would be—well—a fine addition to the Pemberton family?"

"Sure, boy. I like your taste. I greatly appreciate the interest. Miss Grandison takes in you and Clarence. A woman like that has a mighty influence for good in a young man's career. And speaking of careers reminds me of the matter of business I wished to discuss. I have some work for you and Clarence, now that you have completed your work at the University. I own a large tract of land which has never been cleared off the primeval forest which I want surveyed. It lies between the Mississippi and the Big Tallahatchie Rivers. There is a prospect of a railroad being run through that section in the near future, and it will be valuable. A northern syndicate wants to buy me out, but before I sell I must know the exact acreage and how the land lies. With the help of Silas Brown, the surveyor of the county in which the land is situated, you and Clarence, with a few men to help in the camp, can do the work. I will pay you well, and the experience will be worth something in securing positions."

"Of course we will do the work, Uncle," I answered cheerfully. "When do you wish us to begin?"

"I have planned for you to leave here day after tomorrow. I have fitted up the wagons and you and Clarence will meet Mr. Brown at Watertown. You will go from there across country to Quitman county. You can have your trunks sent home by express. You may be gone a month or two months. It will be according to the weather and the hindrances you may encounter that will determine the length of your stay in the swamps. You must be ready to leave on the six o'clock train Friday morning."

"All right, I'll be ready," I replied, although I was aghast at the thought of leaving Lynn at that particular stage of my wooing. To refuse or manifest unwillingness to comply with Uncle James' plans, meant disinheritance. I submitted with a hypocritical smile. I would take Lynn driving the following afternoon, I decided, and insist upon knowing my fate. Should her answer be unfavorable I would leave for the far West as soon as I had finished surveying the tract of land, even though I forfeited Uncle James' good will, and money.

I slept late next morning. When I entered the sitting room which adjoined my bed room, I found Uncle James reading the daily paper.

"I have seen Clarence," he announced, "and he will be ready to leave on the early morning train to do that surveying. I am glad you boys fall into my plans so readily. I have arranged for you both to dine

with me at the Arlington Hotel at two o'clock. There will be several prominent men in the party whom I want you to meet. Then we will go for a spin over your classic little city. I have engaged a car and chauffeur and also invited Miss Grandison to accompany us. Her aunt will go with her as chaperon. You have no engagement have you, Jim?"

I admitted I had not and expressed my thanks for his thoughtfulness, although I inwardly called it something not suited for ears polite.

Throughout that drive I sulked and pouted while Clarence joked and jested like a circus clown. Instead of being a joy ride to me it was a funeral procession following the laying away of my dead hopes.

I had but a few minutes conversation with Lynn that evening at the banquet. I sat like a mummy through the feast. Neither witty toasts nor sparkling repartee caused me to smile. I was near Lynn when we arose from the table. She spoke with unfeigned regret of our sudden departure for the Delta. But was it for me or Clarence?

"I want to know my fate before I go," I whispered. "Is I am rejected I am never coming back."

"You must come back, James, for I—" Clarence swooped down upon us and remained at her side through the remainder of the evening.

As we were waiting for the train at the station the next morning a small boy came running down the street holding up a white envelope.

"Are you J. C. Pemberton?" he asked Clarence.

"That's the name I answer to, young man," Clarence replied with his ready smile.

"This is for you."

"I noticed Lynn's monogram on the paper. My cousin read the note eagerly. It seemed to be but a few lines, but his face fairly shone with happiness.

"You seem to have good news, Clarence," said Uncle James.

"Yes, very good, Uncle. I am the happiest man in the world!" was the joyous reply.

So Clarence was her choice and she only held me in sisterly esteem! The future did not matter now if Lynn was to be the wife of another man.

As we sat side by side on the train Clarence's face was aglow with exultation. Mine was glum and forbidding. I told of my intention of going West as soon as we had finished the work for Uncle James. My successful rival smiled complacently and suggested that our uncle might disapprove.

"As for me," he added, "I will accept whatever position Uncle advises." His self-satisfied air made me want to throttle him.

During the next few weeks I worked with such energy and persistency that the evenings found me completely exhausted. I was struggling desperately to forget. I waded swamps and pushed through dewey thickets day after day regardless of Mr. Brown's oft repeated warning that I would soon be "chilling it" and get an "Ager cake."

At last the expected happened.

The chill came and then the aftermath of fever and delirium. I refused the nostrums the old surveyor prescribed and kept at my work when not shaking with a rigor or raving with fever. I could count on a chill every other day as regular as clock work. When symptoms of congestion developed Mr. Brown declared I must remain in camp for a few days and take quinine whether I liked it or not. I obediently swallowed the nauseous doses for a few days and returned to my work.

One night I awoke with a chill which lasted for hours. My fever was beginning to rise next morning and the men were leaving camp for work, when Clarence came into my tent with some letters and a newspaper in his hand.

"Got our mail at last, Jim," he remarked. "Here are some letters old enough to have whiskers; this is from your mother. Here is a paper with a notice in it which may interest you. Want to hear it?"

I nodded indifferently and he read: "Married—Pemberton—Grandison. At seven o'clock last evening Colonel James Clarence Pemberton and Miss Melinda Grandison were united in marriage, Reverend Samuel Williams officiating. The groom is a prominent banker of D—, and well known throughout the state. The bride is one of the most charming daughters of the south. The best wishes of many friends attend them in their noon-day dream of love."

"It would be more appropriate to say 'best wishes attend this nightmare of dotage,' I think. Well, that settles our rivalry in two ways, Jim. Think you can ever trust a woman again?"

"Hold your tongue!" I growled savagely.

"Ha! ha! Hard hit, are you? I am going home especially to show that mercenary little wretch that I don't care a snap who she married. You will soon forget her out West, so cheer up, son! Cheer up!"

With another irritating laugh he left me and I closed my eyes and wished that I might die. Lynn Grandison, whom I regarded as the most perfect type of womanhood, had sold herself for gold! The reason for her hesitation in choosing between Clarence and myself was explained. She had wanted to be sure of marrying the heir to Uncle James' wealth. She had made sure of getting it by marrying a man old enough to be her grandfather.

And Clarence had not really cared after all. It was not in his gay frivolous nature to love deeply. Even now he was laughing at my misery, and congratulating himself that he was unscathed. Into my fever-racked brain came the intense desire to even things up with my life-long rival. He said our rivalry was ended, but I knew better. He would continue to maneuver for a

fair slice of Uncle James' fortune and put me at a discount whenever he had the opportunity. But I would leave the state as soon as I was able to be carried to the nearest railroad, and never again look upon his hated face. I would—Before I could form any definite plans for the future I was tossing in a religious sleep.

How long I slept I do not know. I awoke with a splitting headache and the sensation of a ton of brick being drawn across my chest. A sickening, stifling odor pervaded the tent. My body and brain seemed on fire. Instinctively I tried to raise my right hand to push away the cover. My arm refused to move and I glanced at my chest. Was I dreaming or crazed by fever? No, it was a horrible reality. A monstrous serpent was crawling over my body!

My first impulse was to seize the loathsome creature and hurl it from me. Then I realized that if I moved a muscle I would be in danger of death. I held my breath lest the reptile discover I was alive. Only by a supreme effort of will could I keep my teeth from chattering with fright.

Slowly, very slowly the snake dragged its length over me. After what seemed to be ages of time the body began to diminish in size and I distinctly heard a faint rattle. I looked again at the hideous thing, and from the reddish brown mottles I recognized the deadly diamond rattle snake, which frequented water courses. The bite of a serpent of this size would be certain death.

As I lay weak, limp and helpless, the past came before me as a vivid moving picture. I remembered in minutest detail the petty falsehoods and deceptions I had used to eclipse Clarence. I had envied him his wit and ease of manner. I hated him and had been blind to his virtues, while I paraded my own sterling qualities whenever there was opportunity.

Suddenly there came to me the scene in an examination room. I had feared Clarence would outgrade me and had received help from another boy. Others did it—but I knew now that it was dishonest. "Riding the pony" was stealing. I did not deserve a good woman's love. No wonder Lynn had rejected my suit. In my Maker's eyes I was a thief.

Then there came the memory of when I had deceived mother about smoking, and—But the stubby tail was quivering over my chest and in another long drawn out minute I

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Thursday, January 25, 1923

could breathe without fear of risk-
ing my life.

I waited in tense anxiety, until by the faint rattle I knew the snake had crossed the tent and passed through the door. I raised myself to a sitting position and looked for my gun. It stood near the door and I knew it was loaded. With limbs quivering from fever I staggered to the opening and looked out.

I will never forget the sight that met my gaze. About twenty feet from my tent Clarence lay asleep in a hammock. His feet, encased in low oxfords, hung over the side, and under them was stretched the rattle snake. A movement in sleep or a mis-step upon awakening and my rival would be beyond human aid.

For an instant there flashed into my mind the diabolical thought—a good way to be rid of an enemy! Leave him to his fate.

But in the future when memory turned backward, as it had only a few moments before—how could I answer the first murderer's evasion of his Maker's accusing voice, "Am I my brother's keeper?" and know peace and happiness?

At heart I was a son of Cain, but I could not have my past come back stained with the memory of a cowardly neglect of duty. What would my mother—what would Lynn, though wedded to another—think of a murderer? And though I "took the wings of the morning and fled to the uttermost parts of the earth", never again would I be guiltless—of blood.

In shame I put the base temptation from me and reaching for my gun took aim at the rattler's head. It must be a sure aim for should I fail to kill at the first shot Clarence would be in imminent danger.

My cousin's right foot moved in his sleep as I was steadying my gun. Instantly there was a warning rattle and the snake began to coil for striking. I fired and springing forward pushed the hammock with such force that Clarence was thrown ten feet from the writhing, contorted serpent.

"Great Scott! Have you gone daffy, Jim?" was my cousin's greeting as he arose to his feet, rubbing his eyes. "What! You shot that monster rattler? Why old boy you're a—"

His voice grew fainter and fainter until it seemed drowned by the roar of many waters. I turned blind and sick—deathly sick. For the first time in my life I fainted.

When I regained consciousness I was lying by my tent door and Clarence was bathing my face with cold water.

"You must get out of this swamp at once, Jim," he was saying. "You couldn't stand another shock like this. I will take you to the nearest railroad station and telegraph Uncle James."

"You'll do no such thing," I protested. "I intend to start to California without delay."

For a full minute Clarence was silent. I saw him glance in the direction of the dead snake and shudder at the thought of what might have been. He began to stride back and forth before the tent, his head

bent in deep thought. At last he threw himself on the grass near me and asked in a constrained voice:

"May I make a confession, Jim? I have deceived you, old man. I thought all was fair in love as in war, but it isn't. Listen: Lynn Grandison loves you. She has always loved you, and I made her believe you were only flirting. That was why she would give you no definite answer. That note I appropriated the morn'g we were at the station was for you—we have the same initials, you know. At first I thought it was for me, but I found out my mistake when I wrote Lynn. You were talking of going West and I decided to let you go without knowing that Lynn loves you. But you saved my life, Jim. No Pemberton falls so low that he will strike the hand that saved. Here is that note in which Lynn says you must come back because she loves you."

"That note was written before her marriage. I would scorn to read what was intended for me before she took upon herself the sacred vows of wifehood."

"Uncle Clarence married Miss Melinda Grandison, Lynn's maiden aunt, Jim. I deceived you again. I will take the Western trip, son, and in time—maybe you can forgive and forget. Blot out the past, if you can."

"I'm glad the past came back, Clarence. It saved me from a life of remorse. Of course I'll forgive. Thank God the past came back before it was too late!"

"There, there, old man! Don't rave any more. The past can never come back."

But from experience I knew that it could, and I was to go through life without the burden of a great sin on my soul by having had that glimpse of the past.

THE CHRIST-GIFT

A friendship lit with truth,
A love divine,
Bright with eternal youth,
Unchanged by time.

Not waning with years,
Nor dimmed by sin
Watered, mayhap, with tears
New life to win.

A love which heals the heart
With changeless glow,
Which knows no life apart,
No high, no low.

Which seeks no selfish gain
Nor asks return,
Which strongest grows
When sin-fires burn.

Such would I gladly give
To fellow man,
Thus would I truly live
By heaven's ban.

Peace on earth—good will—
Christ's royal gift;
Love's message—Peace be still
To hearts adrift.

—William Bradford Dickson.

A bather got out beyond her depth,
and her screams soon brought to the
rescue the boatman whose business
it was to save anyone in difficulties.

A few strokes carried him to the spot, and he reached out a muscular arm to grip the poor girl, who was just about to sink. At this moment her frantic struggles dislodged her bathing cap, which soon floated away, carrying with it, what was more precious, her wig.

"Oh, save my hair," she cried. "Save my hair!"

"Madam," replied the gallant rescuer, hauling her into the boat, "I am only a lifesaver, not a hair restorer."

WELL DONE

Allow me space to say a word about the splendid course of lectures given to our students recently by President W. T. Lowrey of Blue Mountain College.

Dr. Lowrey delivered the annual course of lectures on what is known as the Julius Brown Gay Foundation. Our students will never forget the splendid message which Dr. Lowrey brought. His general theme was "The Preacher as a Man Among Men", and his three lectures dealt with some of the most vital problems on the practical side of the ministry. Dr. Lowrey's winning personality, broad sympathy, splendid Christian culture, and high intellectual ability, and long experience as an educator and preacher qualify him in a peculiar way for this service. Dr. Lowrey mingles good sense and humor and practicality in a remarkably fine way. I wish these lectures might be heard by every group of preachers in the South.

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General Association

By L. M. Phillips

Church and State

The relationship of Church and State toward each other, is one of the most important as well as difficult questions to determine. When our Lord said "Render unto Caesar the things that are Caesar's and unto God the things that are God's", He laid down no definite principle.

The idea is clearly taught, that our duties toward both Church and State never conflict, if founded upon scriptural principles. Study the history of nations, and we find where church and state are united, that they invariably become corrupt politically, morally and religiously. Read W. O. Carver's article in the Record of Jan. 11, 1923, on "Religious Conditions in Spain", and study the past history of that once most powerful nation, what she once was, and now is, and it is not hard to determine that "Uniting Church and State" has been the greatest factor in her downfall. It is claimed we have separation of church and state in these United States of ours. According to the clean, clear-cut idea set forth by our Lord, this is not true. I have been watching and reading with interest the suit between the state and our Baptist Mission Board in regard to the taxation of their building in Jackson. The decision was the only one that could be rendered consistent with the Constitution of the United States and the State of Mississippi and in harmony with the teachings of Jesus. I am glad of that decision.

It opens the way for a full investigation of the relationship of State toward Church. We endorse the action of our brethren in England for opposing and even resisting the church tax there by the British government. But when we exempt church property from taxation here, we donate the amount of that tax to the support of that church. By way of illustration, say: The building in Jackson is worth \$40,000.00. In our county we pay taxes at the rate of 35½ mills, the tax on that amount is \$1,220.00. The state has no way of raising money for its expenses except by taxation. Justice demands that every species of property shall bear its pro rata share of taxation, whether owned by individuals, corporations, companies, fraternal orders, churches or any other institutions. This being true, to exempt the above building from taxation is to donate \$1,220.00 to the Baptists of Mississippi. Until every institution, religious and otherwise, pays its full share of taxes, they and the state are that much united.

There are millions upon millions of dollars worth of property owned by the various religious orders, and they are vying with each other still to see who can excell.

We are protected by the state in having religious liberty, to worship God according to the dictates of our own consciences and also to own property for our own conveniences

and profit, hence we are under obligation to support our government by paying taxes like all other institutions.

Awaiting what may come from this squib,

JAS. E. CHAPMAN.

We were with Rev. E. A. Phillips, pastor of the 8th Avenue church, Meridian, for a short time recently. He reports his work moving along nicely. His folks must be feeding him well, for he gets "fatter and fatter" all the time. He has been there a year now and we are glad to know that he is succeeding splendidly there.

Rev. T. J. Waldrup has been called as pastor of the Soso church and has accepted.

This writer labored there for two years. The church is in much better condition than when we began work there. There is some of the "salt of the earth" there; and some salt "that has lost its saltiness"—if it ever had any.

We love the work there and hope Brother Waldrup will be able to lead them on to "higher ground".

We wonder, sometimes, how long it will take Russia, and some other Eastern countries to settle down to work and quit expecting America to feed them.

The General Association Board, at its last meeting, appointed this writer as Missionary to Diffie, which is a difficult field. We ask our brethren to pray for the success of the work there.

We feel that the article on Church and State, appearing in our department this week, written by Rev. Jas. E. Chapman, will be read with interest because of the recent decision of the courts with reference to the Baptist property in Jackson.

Brother Chapman's reasoning seems to us to be sound. If all church property in the state should be taxed the courts could not discriminate and say that the Baptist property in Jackson shall be taxed and let Catholic property in Natchez be exempt.

(Continued from page 9)

Inlow declared that "organized class work is revolutionizing the thinking of Baptists of the South on Sunday School Work". He plead that classes avoid becoming selfish, narrow and self-centered. After reviewing some of the many fine things that organized classes can and are doing, he declared that one of the greatest opportunities facing our classes is the organizing in every State, Sunday Schools where they are needed but do not now exist.

Twin Sessions

Wednesday afternoon and Thursday afternoon twin sessions were held. The men meeting in the Auditorium and the women meeting in the First Baptist Church.

In the men's session Wednesday, Mr. Milton J. Brooks, Bessemer, Alabama, spoke on "The Service Side of the Work of the Men's Class". "Teaching Large Adult Classes", was discussed by Prof. R. N. Daniel, Furman University, Greenville, S. C. The last speaker was Mr. Joe F. Etter, Sherman, Texas, who related "Experiences in Winning Men".

The open conference was conducted by Dr. Watts.

The women's session was presided over by Mrs. Wesley Norris, of Dallas, Texas, who also conducted the open conference.

The discussion centered largely around the T. E. L. Class. "How to Make T. E. L. Spell Joy", was the subject of an address by Mrs. Wiley Reid Jones, Winston-Salem, N. C. "The Challenge of a Goal" was discussed by Mrs. John F. Vines, Roanoke, Va., and "The T. E. L. Class a Road Builder" by Mrs. B. B. Tinklea, Monroeville, Ala.

Dr. Truett Speaks

Prfo. R. E. Loving, University of Richmond, Va., was the opening speaker Wednesday evening. His theme was "Our Organized Classes"—Problems and Possibilities". He declared that the organized class movement is a new manifestation of the age old principle, that every church member should co-operate with the Pastor in Kingdom endeavor. He further declared that every class must center its activity around its magnetic attraction in the Bible. Prof. Loving spoke frankly of the problems confronting organized class work and declared his belief that there is a solution for every Sunday School problem.

Dr. Truett brought the Wednesday evening session to a close with a masterful address, the central theme of which was "Growing in the knowledge of Christ". Dr. Truett declared this to be the knowledge most desired. He said we may grow in the knowledge of God by "making much of the Book of God", by "Practicing day by day the habit of secret prayer", by "watching against and fighting against every form of sin" and "by paying the price of such knowledge".

Dr. Truett significantly said that organized class work has found a place in the thinking of our people, and that the value of this work is assuming great proportions.

The Concluding Day

In the opening discussions Thursday morning, Mr. E. L. Dodson, a lawyer of Tuscaloosa, Alabama, presented the problem of the college student. He made a forceful plea for more thorough plans for religious activities among these students. His address constituted a strong endorsement of the ideals and plans of the Inter-Board Commission of

the Southern Baptist Convention, headed by Mr. Frank H. Leavell.

The next speaker, Mr. Homer J. Conncilor, President of the noted Vaughn Class of Calvary Baptist Church, Washington, D. C., carried his honors to great heights of inspiration as he set forth some "elements producing a great men's class". His first point was "uncompromising loyalty to the Bible"; second, "clear conception of the reason for our existence and the dignity of program for the class"; fourth, "A proper financial system"; fifth, "Capable leaders and faithful followers"; and sixth, "A worth-while goal".

"Winning to Service" was the subject discussed by Dr. C. Cottingham, President Louisiana College. Dr. Cottingham declared himself for organized class work because of his conviction that the Churches are under obligations to provide a place of service for every church member.

Governor-elect of Georgia Speaks

Hon. Clifford Walker, Governor-elect of Georgia, delivered the closing address Thursday morning.

In presenting Mr. Walker, Dr. Knight said: "If any man tells you he has not time to attend Sunday School, you tell him that President Harding attends and Secretary Hughes attends, and that the Governor-elect of Georgia came all the way across the country to address this Conference".

Mr. Walker spoke on the subject of "Know Values". He declared in the beginning that the "most important thing in life is the right relationship between self and God". He declared that "we are charged not with the power and influence we have but the power and influence we might have had", said he, "real success comes to those who devote their lives to the service of God and man".

Thursday Afternoon

Thursday afternoon was marked by twin sessions again. In the men's meeting Mr. E. H. Wiet, Tulsa, Okla., spoke on "Service Above Self". Mr. Joe S. Wray, Gastonia, S. C., spoke on "The Cost of Building a Good Bible Class", and Mr. J. Earl Mead, Beaumont, Texas, spoke on "The Organized Class in Church Service".

Mr. Wiet urged co-operation and fellowship in the work. Mr. Wray said, "It takes a heap of living of the consecrated Christian life to

(Continued on page 13)

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By R. L. Breland

BLESSED IS THE MAN

Blessed is the man whose calendar contains prayer meeting nights. Blessed is the man who is faithful on a committee.

Blessed is the man who will not strain at a drizzle and swallow a downpour.

Blessed is the man who can endure an hour and a quarter in a place of worship as well as two hours and a half in a place of amusement.

Blessed is the man who is generous to his neighbor in all things except the application of the sermon.

Blessed is the man whose watch keeps church time as well as business time.—Selected.

Commenting on the above selected paragraph I wish to remark that I have seen it too cold to attend prayer meeting with the thermometer at ten above freezing point when the same good Baptist could take in the movies without a suggestion of cold when it was ten below freezing.

I have appointed hundreds of church committees who never did "commit" while the same brethren and sisters were always on the job at fairs and social functions.

Many have been the members of Baptist churches who remained at home if it thundered once or twice, or if it dropped rain, but who have gone to town or to the show in a downpour of rain.

We have heard Baptists complain at the length of the services, and threaten to go to church no more if the sermon was over 35 or 40 minutes in length, and these same Baptists have been known to stand for two hours and "holler" themselves hoarse listening to some mud-slinging, vulgar-mouthed political spell-binder.

I have seen Baptists get to church for the eleven o'clock service half an hour late, in the midst of the sermon missing much of it themselves and disturbing every one else when they came in, and these same Baptists have been half an hour early to meet a sun-up train and one hour early at the movies in order to get a front seat.

Some Baptists get up at four o'clock every day in the week in order to be on time at their business and then sleep so late on Sunday the Lord's day, that they are too late for Sunday School and church. People who love God, and Baptists should, ought to be as faithful to God's business as to their own and get up just as early to attend to the Lord's business on the Lord's day as they do to attend to their own business on week days. At least they should get up in plenty of time to be on hand promptly at all church services. It is a shameful disloyalty to claim to be a Christian and then do all for self and nothing for God. Can such be Christianity at all?

(Continued from page 12)

build a good class, and it is a seven-day a week job".

Mr. Mead declared that the program of the class should always include the whole program of the Church.

Mr. Phillips conducted the open conference.

Mr. H. H. Peel of Jonesboro, Arkansas, presided over the women's session.

The speakers were Mrs. John F. Vines, Roanoke, Va., on "Voices that Call", and Mrs. Peel on "My Garden of Girls".

The remarkable fact was brought out that only one person on the entire conference program failed to appear, and this single instance was the result of illness.

The Closing Hour

The award of banners by Secretary Strickland revealed the fact that Texas won both the banners for the largest State Delegation, about 70 being present from that State, and the banner for the largest total mileage travelled by any State group. The Texas mileage exceeded 27,000.

The banner for the best class in Arkansas was awarded to the Stennes Bible Class of the Second Baptist Church, Little Rock.

Hot Springs was thanked for the kindness shown the Conference and a letter of appreciation read from the Mayor of Hot Springs. Mr. Strickland made a strong appeal for the organization of a Federation of Baptist Bible Classes in every State in the South and for the organization of a gospel team of men and women in every county in every State in the South.

Warmest praise and appreciation were accorded to Secretary Harry L. Strickland for the splendid success of the Conference. It was his untiring labors that produced the remarkably successful meeting. He was backed to the limit in this movement by our Sunday School Board.

The Climax

High points had been reached before, but the real mountain top of inspiration and spiritual power came Thursday evening as Mrs. J. M. Dawson, of Waco, Texas, and Dr. Geo. W. Truett spoke. Under the spell of these two marvelous messages on Consecration and Personal Soul Winning, the great audience of men and women quietly left the Auditorium and the Second South-wide Organized Class Conference had passed into history.

PREACHING THE EIGHTH COMMANDMENT

By the Rev. William Byron Forbush, Ph.D., Litt.D.,

Have we learned all that we might from the Roman Catholic priesthood? The question was suggested to the writer as he recently turned the pages of several volumes of sermons on a Catholic bookstore. These sermons were chiefly of two classes, doctrinal and ethical. Upon the doctrinal material it is not necessary to pause. It was consistent and conventional. But the ethical material was a revelation. It was direct, uncompromising, practical. Behind it all was the authority of "Thus saith

the Lord", and the emphasis of "This do and thou shalt live."

The writer reviewed his own preaching for nearly a quarter of a century. "How many times have I preached on the Law of the Lord? Did I ever sufficiently emphasize the Ten Commandments?"

Business men are doing this preaching for us. Is it generally known that more than 30,000 talks were given by bankers last year in the public schools of America upon "Character the Chief Asset in Business Credit"? Do we all know that the Golden Rule has been formally adopted as the basic code of the International Rotary Clubs? Is the religious public informed of the Truth in Advertising Movement that is maintained by the Associated Advertising Clubs of the World, and that supports a vigilance organization in forty of our larger cities?

Our attention has been turned since the war to "the crime wave" and "the crime trust." The tremendous losses through theft (over a third of a billion dollars a year) and the progressive corruption of boyhood so stirred the mind of one of America's leading business men, Mr. William B. Joyce, Chairman of the National Surety Company, that he instituted the National Honesty Bureau, in order to re-emphasize the command, "Thou shalt not steal," in the schools of America. Perhaps we cannot stem the flood of crime, but we can dry up the springs.

The Bureau is not adding to the burden of philanthropies. It has nothing to sell, and it does not intend to make a "drive" or create a special "day," in addition to the many that already crowd the calendar. But it makes one reasonable request. We have had two great "honesty Presidents," Lincoln and Washington. We are about to cele-

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brate their birthdays. We usually make them significant, or try to, by emphasizing some civic or patriotic theme. Why not, this year, just lay stress on this fundamental personal quality, their Honesty? They were scrupulous to a penny, they were incapable of theft, they spoke the truth in their hearts.

Church people, how would you like to hear one sermon on old-fashioned Honesty? Preachers, why not preach on the Eighth Commandment? Parents, why not take occasion sometime between the 12th and 22nd of February to tell your children what God's Law is about Honesty and Honor?

The National Honesty Bureau, 115 Broadway, New York, will be glad to send to preachers and Sunday School workers, without cost, its "Honesty Book," a textbook for training children to obey the Eighth Commandment.

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A new efficient aid for deafness. No trouble to use; can be used continuously; no batteries; no cords; no headbands; no expense; is inconspicuous.
Dr. C. E. STOKOE, 577 Central Bldg., Los Angeles, Cal.

FREEDOM FROM LAXATIVES

Discovery by Scientists Has Replaced Them.
Pills and salts give temporary relief from constipation only at the expense of permanent injury, says an eminent medical authority.
Science has found a newer, better way—a means as simple as Nature itself.
In perfect health a natural lubricant keeps the food waste soft and moving. But when constipation exists this natural lubricant is not sufficient. Medical authorities have found that the gentle lubricating action of Nujol most closely resembles that of Nature's own lubricant. As Nujol is not a laxative it cannot gripe. It is in no sense a medicine. And like pure water it is harmless and pleasant.
Nujol is prescribed by physicians; used in leading hospitals. Get a bottle from your druggist today.—Advertisement.

TALLAHATCHIE ASSOCIATION

Bro. J. J. Mayfield has resigned the pastorate of Charleston church after several years of good work and he goes to the church at Gloster on the fifteenth of the month.

Charleston church has a fine bunch of people who have a mind to work and will do all in their power to help the right man to carry on the Kings business.

There is a wonderful opportunity for a great ingathering in Charleston at this time.

There are two things I want to specially mention in regard to this work:

First, is the Sunday School under competent leadership of brother D. B. Cowart, it is very much alive and never is anything but a standard in every way.

Second, is the W. M. U., under that truly consecrated woman, Mrs. Ned Rice. Who can tell the problems and discouragements that meet these noble women, yet they are great things for Him who gave His life for the world.

The writer has accepted a call to the little church at Friendship and will continue to serve the same churches as last year with this addition.

We have four pastorless churches in the bounds of the county that would make a good field for a man that is willing to leave out of consideration everything but the Master's business.

The County Mission Board in Executive session, January 8th, adopted the outlined program and will carry it out to the best of our ability. The writer is chairman of a special committee to arrange supplies for pastorless churches and for the April campaign in rural churches.

We are glad to hear that Brother Cook of Coffeeville, has begun work at Spring Hill. They are a fine bunch out there and will do good loyal work.

Sincerely yours,
F. L. LITCHFIELD.

CABOT, ARK.

I have been at Ashdown for the last five years; but have recently moved from Ashdown to Cabot, Ark. When I went to Ashdown in July, 1917 we had only a one room frame building and that in bad repair, and the object of some unpleasant remarks by people of other denominations. The Sunday School was not graded, and had about 125 on roll. During the five years that I was there we built a \$2,500.00 modern church building with 10 private day school rooms on the main floor, and all the basement given to Sunday School work. The Sunday School was reorganized and thoroughly graded, and the Sunday School and Church enrollment both practically doubled. The last year I was there I baptized 101 into the fellowship of the church. The Baptists now have by far the best building in town, and the largest congregation.

My new field is at Cabot about twenty miles out of Little Rock on the Missouri Pacific railroad. I have one-half time here and one-half time at Beebe, twelve miles farther north,

on the same line. These two churches make one of the finest fields in the state, and puts me near the state capitol and Baptist Headquarters in the state. The Lord has wonderfully blessed my labors in the great state of Arkansas; but I will ever love the grand old state of Mississippi, where I spent the early years of my ministry. My last work in my native state was on the I. C. railroad between Corinth, Miss., and Red Bay, Ala. Four churches were built during the time I was pastor at these places, Golden, Belmont, Tishomingo, and Paden.

Many pleasant recollections are mine of those days.

C. S. WALES.

TWO IMPORTANT FIELDS
PASTORLESS

Dear Record:

Please say in your columns that the Courtland Field, in Panola County, is looking for a pastor. Courtland is the first town South of Batesville on the I. C. R. R. The Panola County A. H. S. is located there. They have a good school with a fine faculty. Pope, two miles south of Courtland and Tocawa, eight miles west from the field. The field is offering, with the help of the Board \$1200.00 and a home. They have called three pastors, but in vain. Some other field, in each case, has offered larger salary and therefore the called preacher could not come.

The death of Brother Joel D. Rice, left Cascilla pastorless. Four Rural churches form this field, Cascilla, Paul, Ascalmore (Paynes) and Scotland. Cascilla is 15 miles from the railroad. Ascalmore is about eight miles north of Cascilla. Paul about five miles northeast, and Scotland about four miles east. This field is offering \$1200.00 and a home for a pastor. Cascilla has a good five room home. They have a Consolidated school with eight teachers and about three hundred pupils. Paul and Paynes also have good schools.

Reader, if you know of an active man who would consider a field of the above type kindly advise me.

J. R. G. HEWLETT,
Charleston, Miss.

TIDINGS FROM ANDING

T. J. Moore

I am entering the third month of my service as the pastor of Anding church. I find the church composed of noble people. They have an A-1 B. Y. P. U., an active W. M. S. and a reasonably good Sunday School.

For the first time they are doing their Home Financing through the Budget Envelope system. Without any personal solicitation they are bringing into the church what they subscribe in nearly every case and their offerings amount to about twice as much as they ever did before.

The W. M. S. has some of the best developed Christian women in it I have ever met.

The new pastor is delighted with the prospect of the Anding church.

GRIFFITH MEMORIAL CHURCH,
JACKSON

Having been directly and indirectly interested in the Church work and welfare from its very incipency, I feel that a few words from a retiring pastor will not be out of place.

I began the work in that part of the city in 1906 by holding cottage prayer meetings. In 1907 the church was organized as a Mission of the First Church with eight charter members, Dr. W. F. Yarborough, then pastor of the First Church, being the prime mover in the enterprise. When I resigned in 1911, they had a membership of 250, with every department well organized.

During the interim of nine years the church had a leadership of five noble pastors: Brethren Parker, Eddleman, Jones, Spencer, and McLaurin, who served nobly and wrought well. It has been my happy privilege to labor with these dear people again for the past three years. During this period there have been 204 accessions to the church. The congregations have always been good throughout and I think it a fair estimate to say the prayer meetings have made an average of 65 during my seven year pastorate. One notable distinction is that the men through these seven years have maintained a regular Men's Prayer Meeting. If there is another church Men's Prayer Meeting in the state let us hear from you. I have often been asked by pastors what was my plan for Church Prayer Meetings. I have no plan, and that is one thing that brings the folks. Give them something they are not expecting and they will come back, make much of prayer and song. That is a good time and place to learn new songs, which ties the children and young people up, and that builds your prayer meetings.

The Sunday School has doubled twice in the past three years and would have doubled again if we had had the room. Plans are made for a 14 room annex and part of the money raised. The church has a flourishing Sunbeam Band, good R. A., and Y. W. A., three B. Y. P. U.'s and one of the best W. M. U.'s in the state. This part of the city is growing fast and I predict that within a few years Griffith Memorial will develop into a large city church.

It has been a great joy to me, to watch the growth of the little work I started 16 years ago. Brother Tom Tomblinson, who is well known to the Brotherhood, succeeds me as pastor.

Praying God's choicest blessings on him, his work, and on Griffith Memorial Church,

Yours in Christ,

G. W. RILEY,
Clinton, Miss.

A good opening for some young woman interested in Christian work. Apply at once to Mrs. W. J. Anderson, 909 36th Ave., Meridian, Miss.

IN MEMORIAM

MRS. MARY COGHLAN

Mrs. Mary Coghlan, died Sunday morning in the Meridian Sanitarium after a brief illness. She was 54 years old and had lived here for several years. After the death of her husband, about sixteen years ago, she has stood by her family heroically, and provided for them in true motherly fashion.

She is survived by four children. Among the last words, she said to Fannie Sue, "You don't care if I go to heaven, do you?" God has called another good Christian mother home. Services were conducted at the Baptist church of which she was a member.

W. RUFUS BECKETT,
Pastor.

MRS. R. N. PROVINE

Mrs. Nancy C., wife of Captain R. N. Provine, died at her home at Coles Creek, November 21st, 1922. Funeral services were held by the writer assisted by Rev. Cook, pastor at Coffeeville on Thursday and her remains were laid to rest at Shiloh near her home.

Her maiden name was Nancy C. Govan. She was born March 25th, 1840, in Octibbeha County, Miss., where she spent her early life. She was married to Captain Provine on December 1st, 1859. The young couple came to this county, Calhoun, and have lived here ever since on their plantation.

To this union were born eight sons and one daughter, all of whom survive her, except one son, C. C. Provine, who died last June, at Grenada, Miss.

She was nearly eighty years old and had many experiences in her life. She saw the clouds of three wars. Two of which, the Civil and the World's wars, brought great trouble to our country. Her husband served through the Civil war and while there she spun and wove clothing for him. Many were her sacrifices, but through it all God prospered her home. Wealth and honor came, but above all her abiding faith in Christ, which she professed while young, never failed. She was a devoted christian; and a mother in the true sense of the word.

She brought up her children to have the true ideas of life and led them to usefulness in the different avocations of life. The greatest of all she led them to Christ. Her husband said at the funeral that she led him to Jesus and all their children.

She leaves behind R. N. Provine, her husband, a true man to his family, church and country. A friend to the common people and who stands for every movement for the common good. She also, leaves behind seven sons and one daughter: J. F. Provine, Coffeeville, Miss.; Dr. J. W. Provine, Clinton, Miss.; R. F. Provine, Big Creek, Miss.; Dr. G. H. Provine, McKinzie, Texas; J. N. Provine, Coles Creek, Miss.; Dr. E. B. Provine, Calhoun City, Miss.; O. T. Provine, Big Creek, Miss.; and Miss

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May Provine, Coles Creek, Miss.

She was a member of Shiloh Baptist church where her membership had been for years, and it was my privilege to be her pastor the last two years of her life on earth, and I never knew a more faithful christian woman.

J. F. MITCHELL.

GAY FOUNDATION LECTURES BY DR. LOWREY By Chas. F. Leek

Students, faculty and friends of the Southern Baptist Theological Seminary were afforded an exceptional treat recently when Dr. W. T. Lowrey, president of Blue Mountain College, Miss., delivered the Julius Brown Gay Foundation lectures in Norton Hall. His subject was "The Minister as a Man Among Men", which he discussed in three messages.

The first of the series was on "The Preacher and His Preaching", in which he defined the preacher as "one with a message from a Great Authority to be delivered to those whom He designates." He must be able to preach, he said, and he must preach the Word. A strong appeal was made for an adherence to the main mission of the preacher instead of the broad way of pulpit temptations.

Discussing "The Preacher and His Personality" he made many spicy remarks in support of the minister's physical fitness. A few follow: "Over eating to please a kind hostess is a good motive for an unworthy act." "The vital organs are far more important for health than muscles." "I learned to like any kind of food that I felt was good for my body." "It is almost impossible to be good when you suffer with the dyspepsia." Relative to mental training he said, "What we accomplish will not be because of our ignorance but in spite of it", and "there is too much hurry in education." On dress he quoted, "so dress and so act that people will not necessarily take you for a preacher but will not be surprised when they find it out." "You don't have to have fine shoes to shine them nor new clothes to use a brush." "Be courteous," he said is one of the Ten Commandments of the New Testament.

The hermit-preacher versus the Christ-preacher predominated in his final lecture on "The Preacher and His Relationships." A few quotations will suffice to give the heart of this wonderful message. "The preacher should be a man of many relationships" but "he should never be related to any one class to such an extent that he cannot be on terms with the other classes." "Many a wife is worth a pastor's salary," he said as he advised on whom and when to marry. He inferred that a minister should be a one-woman-man. One important relationship he said was that of Promiser and Promisee. "Don't have creditors, and if you do deal honestly with them" was his logic, and referring to men and events of history he continued, "You can't help them, but they can help you."

NOTES AND COMMENTS

We notice that Eld. T. E. Waldrop has gone from East Port, Fla., where he has been pastor for sometime to Lake Hellen, Fla., to become pastor. Brother Waldrop is one of our East Mississippi preachers and was at one time editor of the Mississippi Baptist, Newton, Miss.

We notice also that another Mississippi preacher, Eld. Harvey Gray, has accepted work at Guntree, Texas. Texas knows a good thing when she sees it, so that state has laid hands on a large number of men from our state.

The writer made his first trip to Mt. Sinai and Hope Churches the second Sunday as pastor. The former is one of the oldest churches in Neshoba county. It was organized in 1838. The Tullos family made up the larger part of the original membership. At least three preachers have come from this Tullos family, viz: Eld. Wm. Tullos and his two sons, Eld. Eteven J. Tullos and James A. Tullos. Hope was organized about 1873. Bro. Barham and wife were the prime movers in this organization. Eld. W. A. Hutson was the first pasotr. One preacher has been ordained at Hope, formerly called Woodland, Eld J. A. Johnston, a nephew of the old "Piney Woods Rifle," Eld. Jimmy Johnston, Eld. W. L. Grafton was baptized and possibly licensed to preach by Hope church. At least two others than the Tullos above named were ordained by Mt. Sinai church, Eld. P. F. Morehead and Eld. F. M. Breland. Eld. A. L. Ingram and the writer were baptized into the fellowship of Mt. Sinai church.

The W. M. U. Rally of Neshoba County association will meet Saturday before the fourth Sunday in January, 1923, at 10 o'clock a. m. with Philadelphia Baptist chuch. It is expected that each church in the association shall be represented. Miss M. M. Lackey, our state W. M. U. secretary, is on program. Lunch furnished by the local church.

Linwood church, Neshoba County, has put on the every-member canvass for local church budget and more than doubled what has ever been given to this cause in any one year before has been subscribed. If Linwood can do it so can others. Try it. Effort and leadership is what our Baptists need.

I am one who believes it would be money well spent to send our state mision secretary, Dr. R. B. Gunter, and our hard-worked editor of the Baptist Record, Dr. P. I. Lipsey, to the Baptist World's Alliance which meets in Stockholm, Sweeden, July 21-28, 1923. \$1,000.00 would pay the expenses of both of these brethren to that meeting and the inspiration and vision received by them and transmitted to us would doubtless be worth many thousands to the cause. This amout could easily be

raised by free will offerings over the State if some one will push it. Neshoba county Baptists will join equally with any 19 other counties in the state to send these brethren to this meeting. Shall we hear from you?

Corinth

The First Baptist Church of Corinth, Miss., held its annual meeting on January 10th. At six o'clock more than 200 members had gathered for the church supper served by the ladies of the church. An hour was spent most delightfully in this social gathering. At seven o'clock the membership gathered in the beautiful auditorium, which was practically filled, to take up the business of the church. Interspersed with the business of the evening there was a splendid musical program. The annual reports from all departments of church work were given in rapid succession, and called forth words of congratulation and commendation. The reports showed that the church had enjoyed an unusually prosperous year.

The church and its various departmental organizations raised during the year for all purposes a little more than \$17,000.00. The church had subscribed on our \$75,000,000 fund \$48,000.00 and has paid up in full the three years proportion of this amount.

Dr. T. W. Young began as pastor of the church on April 1, and since that time some of the outstanding

things accomplished are the following: The redecorating and repairing the church throughout at a cost of nearly \$5,000.00; the installation of a system of indirect lighting; the installation of electric fans in the auditorium; a beautiful carpet furnished by the women of the church has been put down; a very handsome communion table and pulpit have been presented to the church; the church has been reorgnaized so that the work and responsibilities will be widely distributed; the W. M. U. has been reorganized on the "circle plan" and all the women of the church enlisted in the work; the entire membership has been visited and listed by streets and numbers and grouped into communities on the "family group plan" with our church officers as captain over each group. The whole church life is throbbing with new energy and purpose. The older members say it was the finest annual meeting ever held in the history of the church.

During the year the pastor held three evangelistic meetings, one of these in his own church, resulting in more than one hundred additions to the churches, most of them by baptism. In December Dr. P. F. Hale of the Southern Baptist Theological Seminary visited us and our church gave him for the "student fund" \$2,075.00, the largest amount given by any church in the state, as stated by Dr. Hale at the time. This fine working church is to have the honor of entertaining the State Convention next fall.

HASTINGS' SEEDS

HAVE you Hastings' 1923 Catalog—the great new Seed Book of the South? Garden and farm information right to date, absolutely necessary for every Southern home; helpful advice that you can't find elsewhere and worth real money to you. Seeds, plants, bulbs and the kinds to plant, with 1923 prices. Free flower seeds and how to get them. The Seed Book is Free. Write for it today.

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Fatty Arbuckle and Will Hays, the world's two greatest comedians, are now before the public eye, Fatty having distinguished himself as such some months ago in the brutish murder episode of California, and Will himself some weeks ago by putting Fatty back on the public. I am not able to tell which of the two is the greater, but it is very evident that both are holding a prominent place in most of our newspapers at this particular time. There is a difference between the two all right. Fatty plays to please the children while Hays plays to please Fatty, but it is not distinct enough to keep the public from so closely allying them as to give them the title of "Arbuckle Hays & Co." The world has given us from our earliest existence through custom and general usage that old adage, as true as true can be true, "Birds of a feather flock together" and we are not going to discard it in this late hour just for the sake of someone that failed to watch his step. I am not supposed to tell you when and where the company was organized nor how long it might last, but if I should be asked to I might say, not long ago, in the mind of the public and it can't be long for neither of the two forming it is sound enough for the other to rely upon.

Now I am not so hard on picture shows, that is not as hard as some folks who are all the time talking but I do have some things to say about them. I have always been of a disposition that I could see a little good in most everything (except this one particular thing I am writing about) and I am not going to change now for the sake of condemning the shows, but I would like to call your attention to one or two existing conditions that might help you formulate an opinion should you be called upon to express such a thing before the public. In the first place at least one-half of all the pictures shown are immoral for children and nearly all the other half can be gotten under one head of, expressing something that is impossible. And in the second place, I think, the devil saw the opportunity for both good and bad in the show and he got a hold of it before anyone else had time to think, monopolized the whole business, formed a combine and took a seat upon the bench as general proprietor. And now he is laughing up his sleeve more than ever in that he has a promise of Fatty Arbuckle whose very appearance on the screen would remind every onlooker of a big festival where strong wine and cocktail is used for punch and pajamas and kimono instead of evening and dress suit. That alone would be enough to disgust the sensibilities of any decent person if it would stop there, but all are well aware of the fact they would be compelled to follow the scene until they had looked behind a locked door in a single room to see Virginia Rappe meet her death while in company with the famous comedian, Hays' Fatty. Amen and hurrah for the preachers and good women of New Orleans, New York and other

places who are making an open protest against his coming back in the movies. The question is: are we going to let them make the protest without our help?

But Hays says give him a chance, a man can reform; that's true, but can the reformation blot out the act he was accused of, true or untrue? No, nor could the reformation of this one man make any definite change on the kind of society he was associated with on that evening. It reminds me of a man being fired for getting drunk while working in a saloon and the proprietor of the saloon being a great big hearted, double loving man trying to reform him by giving him his same job back. It's not the reforming, that's not it, there's a negro in the woodpile somewhere and he ought to be found. This is too plain a case for folks not to agree upon at least enough to put up a fight. We are working hard through our schools and churches to make this old world better, but as long as we let go so much indecency and immorality without question we are not going to do much. We must remember that the devil can tear down in one night's time what it will take us days and weeks to build.

This letter, I trust will be accepted in good faith and if any part of it can be used you will use it. I write because I believe it is dangerous not to speak out and condemn this evil at this particular time. Let's get busy.

Yours truly,
S. P. POWELL.

Clinton

If my memory serves me correctly, we have about 200,000 Baptists in Mississippi. Of this number not over 60,000 made pledges in the 75-Million Campaign.

How any loyal Baptist fails to find a royal pleasure in that greatest of all Baptist enterprises I fail to see! And I will say nothing should run counter to the successful completion of the original plans.

I am sorry you did not hear our pastor's great sermon today on "Our Local Work Here in Clinton". Brother Lovelace is a man of conviction; he is a man of courage; and, like the real Gideon, he backs up his convictions.

I wish every Baptist in the state could look through our church building, now nearing completion. I know each one would like to have a part, if but a small part, in finishing it. A great many have already aided in this state-wide denominational interest, but there are many of the 200,000 Baptists of this state who could accomplish this in sixty days and not miss the dollar—the single dollar they gave; 25,000 Baptists who would send to our church treasurer, Prof. M. P. L. Berry, Clinton, Mississippi, would put us over the line, and it would be made possible to have our beloved Brother Zeno Wall back with us the first Lord's day in April to preach the dedicatory sermon.

Brethren! Mississippi Baptists! This splendid equipment is for your sons and daughters who come here

to school. May the good Spirit guide you in the performance of this duty.

Hopefully and faithfully yours,
W. H. MILLER.

Big Revival Begins at Glenwood Church

Dr. W. E. Farr, pastor of the First Baptist church of Grenada, Mississippi, will conduct a 15-day revival at the Glenwood Baptist church which began last Tuesday night. Dr. Farr is well known throughout Mississippi and is said by those who have heard him to be an able and brilliant orator. Rev. W. L. Spinks, better known as "Railroad" Spinks, is pastor of the Glenwood church and during his pastorate the church has enjoyed a big growth. The public is cordially invited to attend these services.

The people of Easley are fortunate in having Dr. Farr with us.

TO SOME PASTORLESS CHURCH

I am in position to place in touch some good church a man, graduate of Clarke Memorial College, Mississippi College and the Louisville Seminary. He is pastor in another state at present, but wants to come back to Mississippi.

He is an A-1 man. He will do to tie to. Any church wanting to get in touch with a trained and experienced preacher, will be glad to furnish his name.

A. D. MUSE,
Vicksburg, Miss.

Cost per hour
vs.
Cost per job

You know and we know that the cost per hour doesn't mean much. It's the cost per job that really counts. Because we never lose sight of this, you'll usually find our cost per job gratifyingly less. You will be interested in our booklet, "Printin' is Printin'."

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BROTHER:—Pleasant Florida root easily, inexpensively overcomes any tobacco habit. Just send address. T. D. Stokes, Mohawk, Florida.

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(Popular Size) Many fresh melodies but the same old message.
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| Full Cloth Board..... | \$46.00 | \$6.50 | \$.55 |
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Popular in size, popular in price, popular in contents, (most popular)

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Ushers a new zone of fresh music.
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Full Cloth Board.....	\$41.00	\$5.80	\$.50
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A splendid song book for revivals.

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